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UNION SEMINARY REVIEW

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THE INFLUENCE OF THE EDUCATIONAL IDEAS OF THE REFORMATION ON EARLY AMERICAN EDUCATION.*

By the Rev. Edward H. Pruden, Ph. D., D. D.,
Professor in the University of Shanghai,
Shanghai, China.

It is an undisputed fact that the early Protestant settlers in America were, for the most part, thoroughgoing Calvinists. Those who landed at Jamestown in 1607 and at Plymouth in 1620 were alike animated by the spirit which characterized the Reformer of Geneva. In the foreword of a recent historical treatise, Ralph H. Gabriel has the following to say: "Calvinism, that faith of the *Mayflower* folk, was the basis of the beliefs not only of the Puritans of New England, the Dutch of New York, the Moravians of Pennsylvania and the Scotch-Irish Presbyterians who in the eighteenth century guarded the frontier from Pennsylvania to the Carolinas, but even the Anglican doctrines of the planters south of the Potomac were colored by it."[1] And the educational principles which soon became operative in New England constituted no small part of this Calvinistic heritage. The influence of Calvin on these matters can be traced back through England and Scotland to

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*The last in a series of three articles on "John Calvin and Religious Education," the others having appeared in the Review of October, 1935, and April, 1936.

Geneva with hardly a break. We shall discuss this influence under several heads.

I.

Biblical Content of Text-Books.

We have seen in an earlier article to what extent the Reformation curriculum was biblical. This practice was brought over to Scotland by Knox who had spent some time with Calvin in Geneva, and the parochial schools provided for by the Scottish Kirk were conducted practically on the same order as the schools in Geneva. An act of Parliament in 1567 authorized the kirk to appoint superintendents with the duty of deciding the qualifications of teachers. Of course the chief qualification desired was the ability to teach the Scriptures. This act of Parliament termed instruction without religious elements "tinsell baith to thair bodyis and soulis." The catechism, church attendance and notes on the sermons were required of the pupils in these schools.

In England, Edward VI is said to have founded twenty-one grammar schools for Latin and Greek, having been influenced largely by the progress in education which Scotland was making. The statutes of these schools required school prayers, religious observances and attendance at the parish church on Sundays and Holy Days. The leading text-books were the *Colloquies* of Corderius and the *Sacred Dialogues* of Castalio. These were Calvinistic Latin books and of a biblical character. The Bible was the center of the whole course of instruction. These schools served as models for the organization and content of the Latin Grammar Schools of Massachusetts. John Cotton and Richard Mather had been connected with such schools before coming to America.

The entire curricula of the early colonial schools centered around the Bible. The average schoolboy "had only a catechism or primer, a Psalter, and a Testament or Bible."[2] Scripture was considered to be the only means of keeping alive the re-

ligious life of the community and overcoming the wiles of the devil. In 1642, twelve years after the settlement of Boston, the General Court of Massachusetts enacted a law fostering the cause of education. The Preamble begins as follows: "It being one chiefe project of y^{t} ould deluder, Sathan, to keepe men from the knowledge of ye Scriptures," effort must be made to thwart this "ould deluder y^{t} learning may not be buried in ye grave o^{r} fath^{rs} in ye church and commonwealth."[3]

One of the first text-books used was Nathaniel Strong's *England's Perfect School-Master,* published in London in 1647. In his Epistle to the reader, the author has this to say: "By this Book a Lad may be taught to read a Chapter perfectly in the Bible in a quarter of a year's time."[4] The teaching of children to read was frequently begun by the use of the hornbook, which was not a book but a flat piece of wood with a handle. On the face was placed a piece of vellum or paper on which the lesson was inscribed, and this was covered by a thin sheet of transparent horn, held by narrow strips of brass. The characteristic hornbook contained the alphabet, the benediction—"In the name of the Father, the Son, and the Holy Ghost. Amen"—and the Lord's Prayer.[5] The chief purpose in learning to read was in order that one might read the Holy Scriptures.

The famous *New England Primer* was published in Boston some time between the years 1687 and 1690. It was "for one hundred years *the* schoolbook of the dissenters of America, and for another hundred was frequently reprinted." It was largely biblical, teaching the alphabet by little verses with allusions to Scripture narratives. Some of the rhymes are characteristic of Calvinistic theology. For instance, for the letter A, we read, "In Adam's Fall We sinned all." For B, "Thy life to mend, This Book attend." The latter is accompanied by a picture of the Bible. Many are Scripture references: for O, "Young Obadias, David, Josias, All were pious"; for P, "Peter denies his Lord, and cries"; for Q, "Queen Esther sues and saves the Jews"; for S, "Samuel anoints whom God appoints";

etc. One of the poems in the little book is entitled, "Praise to God for Learning to Read." Among the stanzas are these:

"The Praises of my Tongue
I offer to the Lord,
That I was taught and learnt so young
To read his holy Word.

"That I was brought to know
The Danger I was in,
By Nature and by Practice too
A wretched slave to Sin.

"That I was led to see
I can do nothing well;
And whither shall a Sinner flee
To save himself from Hell.

"Dear Lord this Book of thine,
Informs me where to go
For Grace to pardon all my Sin,
And make me holy too."

Another section of the book has twenty-six verses of Scripture, each verse beginning with one of the letters of the alphabet. Another poem begins:

"Though I am young, a little one,
If I can speak and go alone,
Then I must learn to know the Lord
And learn to read his holy word."

This little Primer[6] is one of the finest illustrations extant of Calvin's influence upon Early American education.

The scriptural content of the curriculum and the religious spirit which pervaded these early schools can hardly be better set forth than by a consideration of the character and methods of the early school-masters. Ezekial Cheever was one of the most noted of these New England masters. He stamped his character upon his school and upon his pupils, many of whom were to become leaders in the religious and political life of

New England. One of his most noted pupils was Cotton Mather. This learned divine preached his funeral sermon and commented warmly on the religious spirit and exercises of the school. To quote his own words: "His piety, I say, his piety; and his care to infuse documents of piety into the scholars under his charge, that he might carry them with him to the Heavenly World. He so constantly prayed with us every day, and catechized us every week, and let fall such Holy Counsel upon us; he took so many occasions to make speeches unto us, that should make us afraid of sin and of incurring the fearful judgments of God by sin; that I do propose him for imitation."[7] In memory of his venerable master he composed *Gratitudinis Ergo,* a poem which well illustrates how the early school-masters turned all sorts of material to a religious purpose:

"'Tis Corlet's pains, and Cheever's, we must own,
That thou, New England, art not Scythia grown.

"The Bible is the Sacred Grammar, where
The Rules of Speaking well, contained are.

"He taught us Lilly, and he Gospel taught;
And us poor Children to our Savior brought.

"With Cato's he to us the Higher gave.
Lessons of Jesus, that our Souls do save," etc.[8]

One of the spellers published during these days was "designed as well to instruct them (older children) in the duties of religion, as to render the initiatory part of education easy, profitable, and delightful," and was entitled, *The Youth's Instructor.* It contained twelve pages of biblical stories based on the Old Testament, the creed, the Ten Commandments, and prayers. All the selections were of a moral or religious tone. A later speller—Dilworth's *New Guide to the English Tongue*—also included Scripture quotations with easy words substituted for the more difficult ones. Even the teaching of arithmetic was given a religious purpose. It was studied to help pupils find the chapters and verses of the Bible and problems con-

cerning biblical matters. Among the *Laws, Liberties* and *Orders of Harvard College,* confirmed by the President and Overseers in 1642 and published for the guidance of students, we read: "Every one shall consider the main end of his life and studies, to know God and Jesus Christ, which is eternal life. Seeing the Lord giveth wisdom, everyone shall seriously, by prayer in secret, seek wisdom of him. Students are required to read the Scriptures twice daily and answer questions of tutors on their reading."[9] We find that the persistence of this custom of making the school curricula center around Scripture lasted late into the nineteenth century. Books published in the first quarter of the nineteenth century were very similar to the *New England Primer.*[10]

II.

Use of Catechisms.

As has been pointed out, the religious instruction of the Reformation was largely catechetical. This method soon became popular in Scotland and England and naturally spread in the New World with the coming of the settlers. The General Court of the Massachusetts Bay Colony took action in this matter as early as June 2, 1641, giving instruction to the elders to make out "a catechism for the instruction of youth in the grounds of religion."[11] In the following year all masters of families were required to catechize their children and servants in the grounds and principles of religion once a week. They were to learn some short orthodox catechism, and be ready for examination by the selectmen.

Puritan and Pilgrim alike in the early days of New England had family religious instruction through catechism, questions and answers, or in some interrogative or didactic form. One of the earliest of catechisms among the Puritans and Pilgrims was that by John Cotton, which was famous for more than two generations. It was euphoniously entitled, *Milk for Babes, drawn out of the Breasts of Both Testaments, Chiefly for the Spiritual Nourishment of Boston Babes in either Eng-*

land; but may be of like use for any children, . . . by John Cotton, teacher of the Church of Boston, New England. It was issued in London in 1646. Cotton Mather called it "The Catechism of New England." It contained sixty questions and answers which became familiar as household words in New England, and it was made a part of the famous *New England Primer,* which has already been mentioned, thus continuing its popularity for more than a hundred years.

Other catechisms which were used were the Westminster Shorter Catechism, which was used with that of Cotton in the homes of the eastern colonies; the Heidelberg and Anglican Catechisms; and the still earlier catechisms of Luther and Calvin which were used by their respective followers in America. Another of the most widely used and earlier catechisms used in America was that by Rev. Mr. Fiske of Chelmsford, published in 1657. It was entitled, *"The Watering of the Olive Plant in Christ's Garden or A Short Catechism for the first Entrance of our Chelmsford Children."* Later on in the life of the colonies, the churches voted that all under sixteen had to attend the pastor's house weekly for catechizing. As late as 1753 Rev. Ebenezer Bridge records the following: "Catechized the children at James Parkhurst's the school-house being unfit."[12]

The earliest school regulations available are those of Dorchester in 1645, drawn up by three wardens who were authorized to make special rules for the training up of children in religion, learning and civility. Every second day in the week the scholars must be called together between twelve and one, to examine what they had learned on the Sabbath. Prayer was provided for morning and evening. With reference to catechizing, the rules were specific to the minute: "Every sixth day of the week at two of the clock in the afternoon he shall catechize his scholars in the principles of the Christian religion, either in some Catechism which the wardens shall provide and present, or in defect thereof in some other."[13] To realize just to what extent the catechism was given a place of importance in the religious curriculum of New England we

need only examine the Company records of April 16, 1628, which show that the colonists purchased over two dozen and ten catechisms to be sent over from England, along with fifty-five other religious books, and a donated copy of Calvin's *Institutes.*[14]

Missionary work among the Indians was largely carried on by the use of catechisms. Governor Matthew Craddock had written to the colony: "We trust that you will not be unmindful of the main end of our plantation, by endeavoring to bring the Indians to the knowledge of the Gospel; as also to endeavor to get some of their children to train up to reading, and consequently to religion, whilest they are young."[15] It was under the energetic leadership of John Eliot that the colony attempted to execute this commission. He prepared *The Indian Primer,* printed in 1669, which contained the Lord's Prayer, a creed, exposition of the creed, degrees of Christian duties, the large catechism, the Ten Commandments, the short catechism, and the names in order of the Old and New Testaments.

These pious members of the Massachusetts colony did not suppose that the memorizing and reciting of catechism answers was catechetical teaching. John Cotton said, on this point, "The excellent and necessary use of catechizing young men and novices . . . we willingly acknowledge; but little benefit have we seen reaped from set forms of questions and answers devised by one church, and imposed by necessity upon another."[16] Cotton Mather also urged that the aim of catechetical teaching was an understanding of Bible truth. In an appeal to his brother ministers in the dedication of his *Maschil,* or, *The Faithful Instructor,* he emphasized the uselessness of attempting to train the young and ignorant by "well-composed sermons;" "whereas", he said, "if you will be at the pains (and can any pains be too much for the precious and immortal souls of your neighbors, O ye that have the care of souls?) to instruct them in the interlocutory way, which we call catechizing, you have the experience of all ages to make you hope that vast would be the consequence, vast the advantage."[17] This growing conviction that catechetical training must not be relied on exclusively in

religious education finally tended to put the catechism into disrepute, but up until a very recent date, in some quarters, it was given a place of primary importance in the instruction of the young.

III.

Efforts to Grade Material.

The New England settlers took the idea of grading material from the Reformers and made fairly good progress with it. Many books were written especially for children, such as the *Milk for Boston Babes,* the *New England Primer,* etc. A valiant effort was put forth in these books to make the material understandable to the child. We have seen that in one of these early text-books which contained passages of Scripture, the difficult words in these passages were omitted and words of fewer syllables were inserted. The instructors were also cautioned against using phrasology which might be confusing to their pupils. In 1709, the town meeting of Boston voted that the men who should be chosen to visit the schools for the purpose of ascertaining the amount of progress they were making in religious instruction should be gentlemen of liberal education and ministers of the town; and further stipulated that "at their said visitation, one of the ministers by turns [should] pray with the scholars, and entertain 'em with some instructions of piety especially adapted by their age and education."[18] One can imagine that it was a rather difficult task for a staid New England theologian, steeped in Calvinistic theology, to teach young children in simple speech.

A further step in grading was made by the insertion of pictures in the text-books. For instance, in the *New England Primer* there is a picture beside each letter of the alphabet showing some object, the name of which begins with that letter. The letter A is followed by the word "apple" and the picture of an apple is shown. Another scheme in this book for teaching the alphabet is a picture with a little rhyme attached. Some of these rhymes have already been mentioned in connection with the biblical content of the early instruction. For the letter A, the

little rhyme, "In Adam's Fall, We sinned all," is accompanied by a picure of a nude man and woman standing on opposite sides of a tree. For the letter Z, the rhyme, "Zaccheus he did climb the tree his Lord to see," is accompanied by a picture of a man's face peering through the foliage at the top of a tree. These pictures would naturally attract the attention of the child, and, by association, aid his memory of the matter taught.

However, even at best these efforts fell far short of that which is most desired in the preparation of teaching material for young children. It is true, the form of the material was graded, but the subjects discussed were, for the most part, subjects which would be interesting only to adults. The selection of themes needed to be graded as well as the language in which the themes were expressed. The consciousness of this need was to come later. The goal even now has not been fully reached.

IV.

Growth of Popular Education.

Earlier in this paper we discussed the progress which the Reformers made in the matter of fostering popular education. While they did not succeed fully with their ideal, it *was* an ideal, and as such it did much to influence a more widespread opportunity for education in other parts of the world. The records clearly show that the work for popular education began at an early date in Scotland and England, and these countries in turn sent men to the New World with educational ambitions which were to fashion, in time, the policies of public education in the United States.

The colonists had been in New England a very short time when they enacted measures which provided for the instruction of the young. At first these measures had to do particularly with teaching in the home. Heads of families were given to understand that it was their inescapable duty to furnish educational opportunities for their children. This gave rise to the Dame Schools, where the children of several families were

instructed by a housewife for a very reasonable sum. Very soon after this, provision was made whereby the teachers might be paid out of the town funds, and in this way the children of the poorest were offered educational opportunities. There was one factor which added much impetus to the educational activities of the early settlers, viz., their desire to perpetuate a thoroughly trained Christian ministry. This fact is given expression in many colonial documents. The deepness of their religious natures made it inevitable that the youth of the land should be taught, and that such teaching, as we have seen, should be religious.

In the middle and southern colonies educational activities took on a different form. The church parochial schools predominated in the middle colonies because there was such a mixture of nationalities and faiths. In these colonies one was able to find the Dutch, the Swedes, the Germans; and as for sects, the Moravians, the Quakers, the Lutherans, etc. All of these groups not only wished to teach their children the common subjects of the schools, but greatly desired to indoctrinate them in the creeds of their separate denominations. In the South, the people did not live in village groups but on plantations. Families were separated by many miles. Therefore any effort at concerted educational action was practically futile. The wealthier families employed their private governesses while the poorer classes had to make out with the little one-room school houses which were provided by benevolent citizens. When we face these things we are not surprised that the New England system was finally adopted, with modifications, by the country at large.

The democratic government which continued to grow in favor among the American colonists made it very necessary that private citizens be trained for worthy and intelligent citizenship. Where men were ruled by monarchs and dictators it mattered little, from the standpoint of government, whether they were educated or not. But in a country where every man might vote, it was inevitable that all should be given the advantages of an education. A democracy among ignorant people

would be far more dangerous and undesirable than an absolute monarchy under an intelligent and wise monarch. These colonists had suffered under the iron hand of several rulers and they were determined to guarantee a free country to their posterity. It is true, many of them were not entirely reconciled to a democratic form of government right from the first, but it was a matter of growing conviction among them. It was too much to expect that they should outgrow their former customs too rapidly. They were, however, moving in the right direction, a fact for which we of the twentieth century are profoundly grateful.

With the growth of public schools came the religious question. Should religious instruction be allowed in tax-supported schools? In New England it had been a simple matter because most of the people were of one nationality and most of them were of one religion. But in the middle colonies, where there was such a wide variety of nationality and denominations, trouble was inevitable. The final outcome was that the public school curriculum was practically divested of all religious content and all the early New England determination to relate learning to religion was forgotten and overruled. Some of us hope that the end is not yet and that some happy medium may be reached which will preserve the principle of the separation of Church and State and at the same time make it possible for the children of America to be instructed in religion as well as in the other chief interests of mankind.

V.

Colonial Theocracy.

The affairs of Church and State in Massachusetts were modeled after the teaching of Calvin, which went no further than separate administration of the two bodies, each adjusted to the scriptural model and coterminus in membership and territory. So far as the Pilgrims were concerned, the Mayflower Compact served both as a charter of government and a declaration of the religious aims of the state, as expressed in these

words: "Having undertaken for the glory of God, and advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia, do by the presents solemnly and mutually in the presence of God and one another covenant, and combine ourselves together in a civil body politic, for our better ordering and preservation, and our furtherance of the ends aforesaid . . . ."[19]

When Winthrop acceded to the Company, the religious spirit became more in evidence than had been the case under the original commercial group. On the way over to America Winthrop had written *A Model of Christian Charity* in which he clearly expressed the theory of government set forth by Calvin: "It is by mutual consent, through a special overruling Providence, and a more than ordinary approbation of the churches of Christ the work we have in hand, to seek out a place of cohabitation and consortship, under a due form of government, both civil and ecclesiastical."[20] The source of authority had also been described apparently by Winthrop in these terms: "We agreed to walk according to the rules of the gospel. And thus you have both a Christian commonwealth and the same founded upon the patent."[21] The affairs of the Church and of the State were carried on side by side, interrelated but distinct. Governor Winthrop further maintained in behalf of the civil power that the church should not inquire into the justice and proceedings of the court, and that it might require magistrates to account for private, not public acts. On behalf of the clergy, John Cotton declared that rulers should consult the ministers before war or other weighty business.[22]

Cotton went so far as to prepare an *Abstract of Laws* based upon the Scriptures which he presented to the General Court of the colony. They were not adopted in just the form presented but their spirit was preserved in a rearranged form which was adopted. He provided that the governor and counsellors should "preserve religion" and that the General Court should have power "to assist the governor in the maintenance of the purity and unity of religion."[23] In 1644, in response to a request for an opinion, the clergy informed the General

Court that in the absence of an express law covering a case, penalties could be imposed according to the rules of the Word of God.[24]

The administration of the affairs of the colony under these circumstances naturally had a tremendous bearing on the educational policies, both as to curriculum and method. The children were taught that officers of the state held their positions under God and their fathers had been taught this same doctrine by teachers deeply imbued with Calvinistic theology. Their text-books, as we have seen, were books dealing with religious subjects and chiefly scriptural. The instructors were considered qualified for their positions only to the extent to which they were able to impart knowledge of the Scriptures. The chief aim of education was to prepare ministers of the gospel for their duties, and men and women for citizenship in a Christian community. Religion was life and without it men merely existed.

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[1]Weigle: *American Idealism*, p. 2.
[2]Johnson: *Old Time Schools and School Books*, p. 14.
[3]*Ibid.*
[4]Johnson: *Old Time Schools and School Books*, p. 22.
[5]*Ibid.*
[6]*The New England Primer*, Twentieth Century Reprint, Ginn and Company.
[7]Smith: *Religious Education in Massachusetts*, p. 41.
[8]Smith: *Religious Education in Massachusetts*, pp. 41, 42.
[9]Smith: *Religious Education in Massachusetts*, p. 56.
[10]Johnson: *Old Time Schools and School Books*, p. 233.
[11]Smith: *Religious Education in Massachusetts*, p. 27.
[12]Smith: *Religious Education in Massachusetts*, p. 40.
[13]Smith: *Religious Education in Massachusetts*, p. 44.
[14]*Ibid.*, p. 45.
[15]*Ibid.*, p. 50.
[16]Trumbull: *Yale Lectures on the Sunday School*, p. 88.
[17]Trumbull: *Yale Lectures on the Sunday School*, p. 88.
[18]Smith: *Religious Education in Massachusetts*, p. 41.
[19]Smith: *Religious Education in Massachusetts*, p. 10.
[20]Smith: *Religious Education in Massachusetts*, p. 11.
[21]*Ibid.*
[22]*Ibid.*
[23]Smith: *Religious Education in Massachusetts*, p. 12.
[24]*Ibid.*, p. 14.

SOUTHERN PRESBYTERIANS: WHAT WE CAN LEARN FROM THE PAST.*

By the Rev. Ernest Trice Thompson, D. D., D. Litt.,
Professor of Church History and Church Polity
in Union Theological Seminary,
Richmond, Virginia.

It is generally difficult for me to choose a topic for an occasion of this sort. This year the problem was not so great. We are celebrating our Diamond Jubilee, the 75th anniversary of our birth as a denomination. And it seems to me most appropriate that we should look back over the way which God has led us, in order that we may chart our course more confidently for the future. I want to speak to you therefore on Southern Presbyterians—what we can learn from the past.

I am going to try to be modest. One of the best books dealing with Presbyterianism is the little book by Dr. Walter L. Lingle called "Presbyterians: Their History and Beliefs." Dr. Lingle tells us that when he had finished the manuscript of this book he gave it to his son to read and evaluate. When he had finished the boy said: "Father, I don't like it." And when Dr. Lingle pressed him for a reason, he replied: "You seem to think the Presbyterians are the whole cheese." That is a danger that one runs when he speaks or writes of the Presbyterian (or any other) denomination. I am going to try to avoid that danger. Some of you may think when I have finished that I have gone to the other extreme. To deal with our history critically may not be so flattering to our pride, but it will help us to advance the Kingdom more effectively in our own day and time.

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*An address delivered at the opening of Union Theological Seminary, Richmond, Va., September 16, 1936.

I. *Colonial Period.*

Our Presbyterian ancestors have been in America for a long time. They came to Virginia in the days of Captain John Smith; they arrived in New England soon after the Pilgrim Fathers landed on Plymouth Rock. Most of them however came in the 18th century, beginning about 1725 and continuing to the eve of the Revolution. Some came for economic reasons, that they might better their fortunes in the new world; many of them for religious reasons, that they might worship God according to the dictates of their own conscience. They came mostly from four great countries: England, France, Scotland and Ireland, with a smaller number from Germany. Puritans from England, Huguenots from France, Presbyterians from Scotland and the north of Ireland, Reformed from Germany, each added an essential element to our Presbyterian stock.

The first ingredient was the Puritan. Some of us may not acknowledge this with pride. The word "Puritan" has come into disrepute. None of us today want to be regarded as "puritanic." We need to remember however that the Puritan is almost always sadly caricatured, and sometimes grossly libeled. No doubt he was extreme in many of his views. But there is danger today that we shall remember his faults and forget his virtues. In thinking of this people who have contributed so much to our church and done so much for the upbuilding of America we might recall the words of John Richard Green. After speaking of the severity of the Puritan regime and the inevitable reaction under Charles II, he says in his classic History of the English People: "As soon as the wild orgy of the Restoration was over, men began to see that nothing really worthy in the work of Puritanism had been undone. It left them what Puritanism had made them, serious, earnest, sober in life and conduct, firm in the love of Protestantism and of freedom. Slowly, but steadily it introduced its own seriousness and purity into English society, literature and politics. The history of

English progress since the Restoration on its moral and spiritual sides has been the history of Puritanism." The Puritans, he might have added, have done more to lay the moral and religious foundations of America than any other group.

The second ingredient was the Huguenot. Preserved Smith in his "Age of the Reformation" says: "Of all the fine types of French manhood that of the Huguenot is one of the finest. Gallic gaiety is tempered with earnestness; intrepidity is strengthened with a new moral fibre like that of steel."

The Huguenots suffered more severely for their faith, and more extensively, I think, than any other people. They came to America in great numbers after the revocation of the Edict of Nantes in 1685.

The third ingredient was the Scotch. The people of Scotland had been won to Presbyterian by John Knox. Williston Walker in his "History of the Christian Church" says: "He was, to the utmost fibre of his being, typical of the land of his birth. Intense, religious, argumentative, democratic, fearless, intolerant, forceful, he led Scotland as no other man in its history has done. He influenced the character and religion of his nation as no other."

I do not know whether we would admit it or not, but I am afraid we Presbyterians share some of the weaknesses of John Knox. We also share some of his strength. Scotch Presbyterians came to America after 1660, many of them driven to this land by the fierce persecutions which arose in the days of the Covenanters.

The fourth and by far the most important ingredient was the Scotch-Irish. These descendants of the Scotch who settled in Northern Ireland came to America in tiny driblets after 1660, in great waves after 1725, so that by the end of the colonial period they constituted one of the largest single elements in the American colonies. They came partly for religious reasons, persecution continuing in Ireland long after it had ceased in the rest of the British Isles, but mostly for economic reasons, their rents increased, their trade stifled by the exactions

of the English. One stream directed its course toward New England. The Scotch-Irish found it difficult however to practice their religion in a country dominated by Congregationalism, and ultimately most of them found their way into New York, adding strength to the Presbyterian churches of that state. Another stream entered America by way of Charleston, in South Carolina. Finding the tidewater section already preempted they sought the fertile forest lands of the upper country and gradually extended their settlements southward and northward. The great mass of the Scotch-Irish however entered America by way of the Delaware River, debarking at Newcastle or Philadelphia. Most of them made their way westward, realizing that the best opportunity for their families and themselves was on the frontier. Western Pennsylvania, the section about Pittsburgh, is today the stronghold of Presbyterianism in America. It was inevitable that sooner or later some of these adventurous Scotch would discover the fertile Valley of Western Virginia. Immigration here began about 1732; eight years later the Scotch-Irish had begun to pour through the foothills of North Carolina, and ten years later still into the South Carolina Piedmont and into upland Georgia. After the Revolution the same people led the way across the Alleghanies. Theodore Roosevelt in "The Winning of the West," says: "They were the first and last set of immigrants to plunge into the wilderness, all others having merely followed in the wake of their predecessors. As a result they put the stamp of their strong moral and religious convictions on a wider range of colonial possessions than any other element of the population."

As a result of this fourfold immigration and the strenuous home missionary endeavor, especially of the Northern Presbyteries, the Presbyterian Church which began its organized existence rather late (in 1706) had become by the opening of the Revolution the second largest church in America. The largest church was the Congregational, the second, the Presbyterian, third, the Baptist, and, fourth, the Episcopalian (Church of England). The Congregationalists were confined to New Eng-

land. The Presbyterians had their strength in the Middle colonies and along the frontier, a stalwart barrier of strong and sinewy men, thrust in between the Indians to the west and the older colonists along the Atlantic seaboard.

But in spite of its rapid growth the Presbyterian Church, particularly in the South, had not lived up to its opportunities or met the needs even of its own people. Thus it is estimated that in North Carolina there were by 1760 40,000 Scotch-Irish with Presbyterian traditions. In this same year there were not more than fifteen or twenty Presbyterian congregations among the Scotch-Irish in the whole colony, and sixteen years later when the Revolution broke out Scotch-Irish Presbyterians did not number more than three or four thousand. Scotch Highlanders began to settle along the Cape Fear River as early as 1729, but there was no minister among this Gaelic-speaking folk till 1757, and except for a few brief years one minister served till after the Revolution. Huguenots came to Virginia and to South Carolina to preserve their Presbyterian faith. Receiving little help from the Presbyterian Church, most of them ultimately became members of the Establishment (Church of England).

The Presbyterian missionaries were not able to collect their own Presbyterian folk. They made little or no effort to reach the non-Presbyterian population in the South except for a brief interval in Eastern Virginia. The Episcopal Church was the established church in all the Southern colonies. It failed dismally to meet the needs of the masses of the people. In 1700 it is estimated that not more than five per cent of the population were in touch with the church. The Presbyterians were the first evangelical group to enter Virginia and should therefore have swept the state. After a few years however their evangelistic zeal declined, and missionary interest confined itself once more to the Scotch-Irish in the Valley. After they had had their opportunity, and had failed, the Baptists came and succeded. The growth of the latter was due not to immigration, as was that of the Presbyterians, but to evangelism. The Pres-

byterians were handicapped so far as numbers were concerned by the high educational standards which they required of their ministers. The schools in Pennsylvania and New Jersey and the educational institutions established in Virginia shortly before the Revolution could not produce enough ministers to serve established congregations, to say nothing of reaching out for the unchurched. The Baptists had no such restrictions, and their missionaries outnumbered those of the Presbyterians almost twenty to one. The church with the largest number of missionaries and with the most aggressive missionary policy had won by the end of the colonial period that numerical ascendency in Virginia which they have retained in Virginia and the South down to the present day.

II. *Ante-Bellum Period.*

Throughout the colonial period the mass of the American people were little touched by organized religion. In 1776 there were more unchurched people in America than in any other so-called Christian land. Following the Revolution there was a great spiritual decline. The moral and religious life of America reached its lowest ebb. Only five or six persons out of a hundred were members of the Christian church. Atheism and scepticism were gaining ground. Enemies of the church were predicting its early demise.

It was just at this time when the church was smallest, proportionally, in numbers and weakest in resources that heavy migration began to the West. It was one of the greatest mass movements that the world has ever known. Hundreds, thousands, millions of people crossed the Alleghanies and settled in the great Mississippi Valley. Most of those who went had no interest in religion. Missionaries beyond the Mississippi estimated that not one family in fifty possessed a copy of the Scriptures. Many of course took their Bibles, and their catechisms too, but they went into a land where there were no settlements and no churches. The hardships of the frontier

along with separation from the ordinances of religion left the spiritual life undernourished. The moral life deteriorated, and many of the frontier settlements were characterized by lawlessness, vice and crime.

To follow this hurrying, heedless throng into the wilderness, over forest trails and mountain paths and unbridged rivers, to arouse the indifferent, to awaken the sinner, to seek out and tend those who were concerned was a gigantic undertaking, the most difficult, the most momentous task ever faced by the American churches. The future of religion, the future of America itself, depended upon the way in which Christians met the challenge of the West. And the churches which met that need most successfully were destined to become the great popular churches of the future.

Presbyterians were the first to send their missionaries across the Alleghanies in pursuit of the fleeing pioneers. They occupied, as we have seen, the strategic position for the winning of the West. Their churches extended in a line along the frontier from North to South, and it was their people who led the way across the mountains. The Presbyterian Church was the second largest church in the nation. To crown it all, the Congregational Church, largest in numbers, and at that time thoroughly Calvinistic, entered into a Plan of Union with the Presbyterian Church in 1801 under which Presbyterians and Congregationalists would cooperate rather than compete in carrying the gospel to the West. It so happened that a very large proportion of the churches founded by Congregational missionaries and composed of Congregational stock came ultimately into the Presbyterian Church. As a result it may be said that Congregationalists and Presbyterians labored together to build up Presbyterianism in a large part of the West. And yet in spite of these various strategic advantages the Presbyterian church in the first decades of the 19th century fell far behind the Baptists, and even the Methodists, whose first missionaries had come to America just a few years before the Revolution. We have a good illustration of what happened in Kentucky. This state had been settled very largely by the Scotch-Irish,

and Presbyterian missionaries were early on the scene. In 1820 the state had a total population of 563,000. Approximately 50,000 were members of the Christian church. Of this number about 21,000 were Methodist, an equal number were Baptist, and only 3,700 were Presbyterian—and these were divided into two different groups. The same proportions hold for practically every southern state.

R. E. Thompson in his History of the Presbyterian Church says: "Had the [Presbyterian] church been able to maintain [its] position in the nation's religious life (the position it held at the end of the Revolution), and had it even been able to retain in its membership the children of the great Ulster immigration and to continue to assimilate the New England overflow, it would now take rank not as the third [now the fourth], but as the first of the great Protestant communions of America. The ranks of the Baptists and the Methodists, of the Episcopalians and the Disciples, have been swollen at its expense. Of the descendants of the Ulster Presbyterians in America probably not much above a third are today Presbyterian. However large the membership and extensive the influence of the church, therefore, it cannot be called successful even in holding its own, much less in aggressive power."

What is the explanation of this comparative failure on the part of the Presbyterians? Dr. Thompson gives as his first explanation: "The scholastic shape in which the doctrines of the church were presented in its confession and catechism, and the influence of these upon preaching and teaching. Calvinism," he adds, "as John Duncan well says, is 'a sheep in wolf's clothing.' It is sure to repel those who for the first time have their attention fixed on such things until further thought brings them to see that the difficulties which attend are not to be got rid of by denying man's inmost dependence upon God." The unfortunate schisms which again and again divided the Presbyterian body undoubtedly played a part. So also did its lack of an adequate home missionary plan.

But the fundamental explanation, which overshadows all the others, is lack of men. In every southern state the Pres-

byterian missionaries were outnumbered by Methodists and Baptists, approximately twelve to one. And one Presbyterian missionary, however consecrated, however able, could not accomplish the work of a dozen Methodists and a dozen Baptists. The Presbyterians lacked an adequate number of missionaries because of their lofty educational standards. They insisted that a man was not qualified to preach the gospel unless he had received a classical education. And such men could not be supplied in sufficient numbers to met the desperate needs of the rapidly growing west. We Presbyterians today ought to know that our church lost its opportunity of becoming the largest Protestant church in America because of just one thing, its insistence upon an educated ministry. To put it in other words, Baptists and Methodists gained numerical supremacy in America in the opening decades of the 19th century because they were willing to employ laborers on less exacting terms at a time when the fields were ripe and bending under the harvest.

The policy of the Presbyterians however had its compensations. There was no system of public education and the educated Presbyterian ministers taught and largely developed the educational life of the South. Dabney in his recent book, "Universal Education in the South," says, "The Presbyterians did more to start schools in the South and West than any other people." W. W. Sweets (a Methodist) in "The History of Religions in America," declares that the Presbyterians and Congregationalists made the largest contributions to the educational and cultural life of the frontier. And in his most recent work, "The Presbyterians, 1783-1840," he adds: "The various agencies . . . engaged in establishing Presbyterianism on the early frontier undoubtedly exerted the principal cultural and educational influence in that region for at least a third of the nineteenth century."

There was another advantage. L. W. Bacon (a Congregationalist), in his "History of American Christianity," says that in 1837, the time of the New School schism, the Presbyterian Church was the most influential religious body in the United States. Its numbers "were an inadequate measure of its in-

fluence. It represented in its ministry and membership the two most masterful races on the continent, the New England colonists and the Scotch-Irish immigrants; and the tenacity with which it had adhered to the tradition derived through both these lines, of admitting none but liberally educated men to its ministry, had given it exceptional social standing and control over men of intellectual strength and leadership." It is only fair to add that in almost every community today the Presbyterian Church has an influence far out of proportion to its actual numbers.

III. *Modern Period.*

Abraham Lincoln was elected President of the United States November 4, 1860. In December, South Carolina seceded from the Union, followed by the other states in the far South. Fort Sumter fell in April, 1865. President Lincoln issued immediately his call for 75,000 volunteers to crush the Southern rebellion. Virginia, forced to make a decision, aligned herself with the South. The General Assembly of the Presbyterian Church met in Philadelphia in May, in an atmosphere seething with excitement. All the southern states had seceded by this time except North Carolina and Tennessee. North Carolina withdrew from the Union four days after the opening of the Assembly. Eight days later, after extensive debate, the General Assembly adopted the famous Gardiner Spring Resolutions: "Resolved, that this General Assembly do hereby acknowledge and declare our obligation to promote and strengthen, uphold and encourage the Federal Government in the exercise of all its functions under our noble constitution; and to this constitution in all its provisions, requirements and principles we profess our unabated loyalty."

To me the surprising thing is not the adoption of these resolutions but the submission of a protest against the resolutions by the famous theologian Dr. Charles Hodge and 57 other commissioners to the Assembly. "We make this protest," they said, "not because we do not acknowledge loyalty to our

country to be a moral and religious duty . . . but because we deny the right of the General Assembly to decide the political question to what government the allegiance of Presbyterians is due, and its right to make that decision a condition of membership in our church . . . ."

That Northern men, loyal themselves to the Union, would risk inevitable misunderstanding at a time when the Union itself was endangered, and issue a protest of this sort, is truly remarkable. As a matter of fact, adoption of the Gardiner Spring Resolutions did not make loyalty to the Federal Government a condition of membership in the church. It was an *in thesi* deliverance, with no constitutional authority. The Hodge protest, however, drawn up by Northern men, expressed exactly the sentiments of the South. It was in fact difficult, practically impossible, for Southern Presbyterians to remain in a church which had pledged its allegiance to a government not merely alien but actively hostile to their own. During the ensuing Spring and Summer therefore the Southern Presbyteries renounced their connection with the Assembly, the chief reason being the "un-Christian and revolutionary action" of the General Assembly in the adoption of the Gardiner Spring Resolutions. Commissioners from these Presbyteries met in Augusta, Georgia, December 4, 1861, and organized the Presbyterian Church in the Confederate States of America.

It has been publicly stated during this Jubilee year that this church, our own church, has consistently avoided the mistakes of the parent organization. One of the most influential ministers in our church recently wrote: "In these years of suffering and high feeling, our church courts, assemblies, synods and Presbyteries held faithfully to their ideals of the spiritual and non-political character of the churches, and we search their records in vain for any political deliverances." Unfortunately this is not true. The Southern Presbyterian Church, through its ministers and through its courts, supported the Confederacy just as loyally as the Northern Presbyterians supported the Federal Government, and the political deliverances are there

embedded in the deliverances of the Assembly. So far as I can see there is not much to choose between the two.

The Civil War continued for four long years. During its continuance a new conception of war emerged, the idea that war should be waged not only against combatants but also against non-combatants; that a deliberate attempt should be made to break down the morale of the civilian population, so as to bring the strife to a speedy end. This new method of war, the method of frightfulness, allowed by Grant, practiced by Sherman, is now accepted by all the "civilized" nations on the face of the globe. Naturally it worked unparalleled hardship on the South, which was slowly crushed under the feet of the invader. When the strife ended, its currency was worthless, its slaves freed, its land devastated, its property wantonly destroyed. The South which once had been the richest section of the nation was now the poorest. Even now we suffer from the blight of the Civil War, and the darker days of Reconstruction. Judged by almost every standard of social value the South today is backward compared to other sections of the country. To a large extent, though not altogether, this is due to the ravages of the War. Take, for example, the matter of education. The South spends more money per capita on education in proportion to its wealth than does the North, but due to its comparative poverty, to its larger proportion of children and to the necessity of maintaining a double system of education it lags far behind the other states of the Union. The same situation affects the institutions of the church. Our seminaries, our colleges, for example, are not endowed as adequately as those of the North. This is true not because men of means in the South are less generous than such men in the North, but because the total resources of the South are so much less than those of the North. As wealth increases in the South we have the right to expect that its possessors will be as generous to the institutions of the church as their brethren in other sections of the land.

Abraham Lincoln, who was not a member of any Christian church, delivered his second inaugural address in March, 1865,

pleading persuasively for "malice toward none; charity toward all." Two months later the Northern General Assembly declared its purpose to ignore the existence of the Southern Presbyterian Church and voted not to receive any Southern Presbyterian into membership unless he acknowledged that his former views regarding states' rights and slavery had been a sin. Southern Presbyterians smarted under the insult. The iron seemed to have entered their very soul. When in 1870 the Northern Presbyterians had a change of heart, and voluntarily offered us the right hand of fellowship, we refused to be reconciled. We stated that they had completely fallen from the faith, and proceded to insult them almost if not quite as grievously as they had insulted us. I mention this because Southern Presbyterians generally assume that all the mistakes were made by one side. As a matter of fact, both branches of the church fell below the standards of Jesus Christ in those intensely bitter days that followed the Civil War. It is sad to recall that we did not formally recognize each other as brothers in Christ till 1883, almost twenty years after the ending of the war. Since that time however we have gotten along very well together. We cooperate now on the foreign mission field and on the home mission field, and various Synods cooperate in the field of Christian education. Some of us dream of the day—it is only a dream—when Presbyterians North and South, East and West will once more be united in the common faith and cooperate again for the advancement of God's cause at home and abroad.

Since the Civil War the Southern Presbyterian Church has gained slightly on the population. There are more Southern Presbyterians now in proportion to the population than there were seventy-five years ago. But a graph indicating accessions on confession of faith would reveal a series of mountain ranges. The mountain peaks would indicate years when the ratio of additions on confession of faith was high; the valleys, years when the ratio was low. And the disturbing fact revealed by such a chart is this: that each mountain peak is a little lower than its predecessor, and for many years now, almost

twenty years, in fact, the valley has been leveling down to a plain. This decline in the birth-rate of the church is due in part to a declining birth-rate in the nation and in particular to the declining birth-rate of the Presbyterian stock. It is partly due to the fact that a much larger proportion of the nation now belongs to the church than it did seventy-five years ago. But all this is only a partial explanation. The fact remains that we have not grown as rapidly in the last seventy-five years as the Methodists, the Baptists, or even the Northern Presbyterians. In recent years we have not even kept pace with the general population. At our present rate, in another seventy-five years there will not be as many Southern Presbyterians in proportion to the population as there are at the present time. Evangelism is certainly one of the vital problems that confronts our church today, and not only our church but all the churches in the land. A few years ago we depended very largely upon revivals. But a great change has taken place since the World War. In most all our cities, and increasingly in the country districts as well, those who come to revival services are already members of the church. Our recent churchwide evangelistic campaigns have been most disappointing in their results. It becomes more and more plain that we will have to discover new methods of reaching men for Christ. It looks as though we will have to put more dependence on the personal efforts of men and women in the ordinary contacts of life.

Then there is the problem of home missions. In every period in the past, the Presbyterian church has failed to measure up to its opportunities because seemingly it has failed to see the need. Today the situation is greatly changed. The old frontier is gone, many of our communities are badly overchurched. Nonetheless, populations continue to shift, new needs constantly develop. In the future as in the past the growth of the church will depend upon a wisely conceived, an adequately supported home missionary plan.

We seem to have come, too, to a critical period in our foreign missionary enterprise. In 1861, when our shores were blockaded by a relentless foe, our first General Assembly adopted

a ringing declaration of foreign mission purpose that has continued to inspire the church down to the present day. Under the influence of that declaration our church has been a great foreign mission church. We have given far more to the mission cause in proportion to our numbers than most other Protestant bodies in America. But in recent years a subtle change has occurred. It was natural and inevitable that foreign mission income should decline with the depression, but the decline set in before the depression came. Every minister with whom I have talked acknowledges that there is not the same sense of missionary obligation that there was a few years ago. It is our task today to nurture a new sense of missionary responsibility, to develop new motives for the support of the foreign missionary cause, to arouse a new passion for the salvation of souls at home and abroad.

We are facing new problems connected with the ministry itself. All through its history the Presbyterian Church has suffered from a lack of a sufficient number of ministers. Today some think we have more than we need. It would be more accurate to say that we have more than we can support. The salary we pay some of our home missionaries is a disgrace. At the same time we are one of the few of the larger denominations with no ministers' annuity scheme. More pressing just at present than the minister's support is the matter of vacancy and supply. It is continually borne in upon us that we have no system, and that until we do have some adequate system, innumerable ministers and innumerable churches will continue to suffer, and that the kingdom will continue to suffer.

Then, lastly, there is the problem of education. To my mind it is nothing less than a tragedy that the Presbyterian Church, which has made greater contributions to education in the South than any other denomination, and which definitely gave up its opportunity to become the largest Protestant denomination in America because of its insistence upon an educated ministry, is today falling behind other denominations in the support of its educational institutions. It is natural that the southern churches should fall behind those in the North. But

the Presbyterians in the South are lagging behind other denominations in the South. This is not due to lack of interest, surely, but, I suppose, to our smaller numbers, to the fact that we are attempting to carry too heavy a load and to the fact that many Presbyterians give more liberally to other causes than they do to their own church. We are not giving adequate support to our own institutions, and we are neglecting almost altogether religious work in the state institutions which train the greatest proportion of our Presbyterian students. Our colleges and seminaries meanwhile are not producing our due proportion of scholars,—preachers, yes,—but scholars, no.

These are some of the problems which our church faces at the present time. There are many others of course, problems which we must solve if the church is to advance in our own generation as it has advanced in some others. Perhaps I should end on a more optimistic note. But it seems to me that we ought to end our survey of our church's history with a glance at least at our present task.

As I look back over the history of Southern Presbyterianism three things stand out in bold relief.

First: The difficulties which we face today are light compared with the difficulties which our fathers faced,—in the colonial days, when they came to America that they might worship God according to their own conscience; in the ante-bellum days, when they faced the necessity of following that hurrying throng across the Alleghany mountains with the gospel of Christ; in the days of the Civil War; and the darker days of Reconstruction, when our fathers faced the necessity of building a new South out of the ashes of the old.

Second: The labors of Christians in one generation affect the labors of Christians in all subsequent generations. This is the one point that I have been most anxious to make. I think sometimes it is the most important lesson that history can teach. If we solve our problems successfuly, our children will enjoy the fruit of our labors. If we fail to solve our problems, then the sins of the fathers, our sins, sins of omission as well as sins of commission, will be visited upon our children's children, not

only to the third or fourth generation, but even to the end of time.

The last thing is this: We Presbyterians are a strong and virile people. I will never forget the words of a Huguenot pastor spoken at one of our Pan-Presbyterian gatherings. He said: "I represent a great Presbyterian Church. I may say the greatest, when I think of what she has suffered for Christ, and for the cause of human liberty. And though we are weak now, our poverty has become the riches of the nations." In a sense, that could be said of the Presbyterian church as a whole. I will not say that Presbyterians have been more faithful to their Lord than members of other denominations. I am sure that is not true. But I will say as a matter of plain historic fact that Presbyterians have been called upon to suffer more extensively, and have suffered more extensively, for their faith than any other people. And though we are not the largest denomination in the world, no group has made greater contributions to the progress of God's Kingdom. We have the blood of the Huguenots, the blood of the Puritans, the blood of the Covenanters, flowing in our veins. And I am quite sure that the faith and the courage of the fathers will continue to live in their sons.

THE EVANGELISTIC CHALLENGE OF CHANGE IN HOME MISSIONS.*

By the Rev. William R. King, D. D.,
Executive Secretary of the Home Missions Council, New York City.

One hesitates to announce such a theme in these days when so much is being said about "change" and "challenge." They are both very much overworked words. As a matter of fact,

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change and challenge are not new phenomena. They are common to every age. Every generation, particularly in America, has lived in a time of change and has had to face the challenge of its "day and generation." The only changeless thing is change. The only real challenge is the challenge of change.

Most changes in the progress of civilization and in the history of institutions come gradually and imperceptibly. Like the changing seasons and the revolving planets, they come silently and without demonstration. We are out of one period into another before we know it. Day fades into night, summer into winter, so gradually that we have to use the clock and the calendar to mark their passing. There is no surprise in the rising of the sun on another morning and no particular challenge in the coming of a new day.

So it is with the changes in the lives of nations and institutions—they are, as a rule, so quiet and gradual that they attract but little attention. It is like crossing the Pacific on a modern ocean liner. The faithful ship plows along through the waters without even a jolt in crossing the Equator until, by and by, after seventeen uneventful days, she enters the Golden Gate into the new world, and we have passed out of the Orient into the Occident, without feeling the jar. Such is the ordinary course of history.

But unlike these ordinary processes there are notable exceptions. There are now and then unusual events, which speed up the march of time, which we can detect. These stand out as milestones and landmarks along the way and indicate the real changes which have created unusual situations that challenge civilizations and institutions.

During the past fifty years several of these unusual things have happened in America. Some of them have been good. They have come about through healthy processes of growth and development. They have been the natural and necessary results of a rapidly developing country. But they have created some real problems for the state and have brought along some new responsibilities and opportunities for the church.

I refer to such unusual changes as the passing of the fron-

tier in the early nineties; the influx of thirty millions of foreigners from Southern Europe; the development of great industries; the growth of great cities; the reign of the twin-gods of science and the machine; the mechanization of agriculture; and, most of all, the World War with its devastating aftermath.

These, in the main, are the things that have changed America and have produced the situation out of which is issuing the challenge that confronts the church today, and particularly its home missionary enterprise. The amazing thing about these changes has been the rapidity with which they have come and their revolutionary effect upon the total life of America. No country of the world has ever traveled so fast or so far in so short a time. Many of us here today have lived through these changes.

I have no desire to go into any extended analysis or description of our present national and world situation. You are just as conscious of it as I. No man who has any historic perspective, or any power of analysis, or any sense of comparison, can look upon the distorted, disfigured, ugly features of the world today without feeling that it is an idiotically deranged, morally degenerate and spiritually bankrupt world. There is much truth in what someone has said,—"The world today is on the back track to the jungle."

The most optimistic soul cannot contemplate this present age with very much complacency. It is a most discouraging time. Not since the upheavals of the eighteenth century have there been so many disturbing influences at work in Europe and in America, undermining civilizations and uprooting governments. Never since the fall of the Roman Empire have there been such worldwide upheavals and such universal breakdowns of organized society as at the present time. Practically every nation is in distress. Fundamental changes are under way everywhere.

While these changes are more pronounced in other countries of the world, no one can fail to see their sinister workings in our own dear country. America is in the throes of changes

which are more far-reaching and revolutionary than most of our people suspect.

I have no desire to discuss them. What I want to do is to look at the causes of this terrible world chaos and see what our duty as a Christian church and as Christian people is in a time like this.

The basic trouble with the world today is not political, or social, or economic. It is not found in political systems, or social organizations, or economic orders. The basic trouble with the world is *spiritual* and is to be found in the hearts of men and women. The world is where it is today not because budgets are unbalanced, or industries are bankrupt, or international relationships are disturbed, but because the nations have forgotten God and have turned to idols.

The great need of America is religion. Dr. Luccock, in his recent book, "Christian Faith and Economic Change," has well said: "Western civilization has lost its soul. The God of Christianity has become the unknown God. Most of the children of religion have left home and have set up housekeeping for themselves. The one thing," says Dr. Luccock, "which religion has to do in any civilization is to provide that civilization with a soul."

Dean Robbins of the Episcopal Church in New York city said recently in an address at one of our Home Missions Council meetings, "We can't build a sociological millennium until we get a spiritual redemption."

Emerson in his essay on worship says: "All great ages have been ages of belief. When there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest and had fixed its thought on spiritual verities. There is an intimate interdependence of intellect and morals. The heart has arguments with which the understanding is not acquainted. So intimate is this alliance of mind and heart that talent uniformly sinks with character."

That is what James Truslow Adams had in mind when he

said in a magazine article some months ago that the greatest calamity of modern times is "the collapse of character."

Doctors are telling us today that diseases come in the main from toxic conditions of the human system and that the way to get rid of the disease is to get rid of the internal poisons.

The trouble with our body politic is the unhealthy condition of the people who constitute its citizenship. The modern forms of diseases that are breaking out in human society, disrupting our present day civilization, are but the outward manifestation of internal poisons. We can never hope for a strong, healthy national life without morally sound and spiritually-minded men and women to make up that life. America's great need is an inward cleansing, a moral rebirth, a spiritual re-creation.

John Macmurray in his charming little book, "Creative Society," says: "Unless the religious impulse has triumphed in men, there can be no progress. The significance of human life lies in man himself, not in the social forms which he creates. When Jesus made his decision that the only way to establish the Kingdom of Heaven is to start with man as man, He immediately turns away from all those classes of people whose importance in their own eyes and in the eyes of others is derived from the institutions of their society."

When people forsake God, and turn to their own selfish devices and wicked ways, and have no respect for the fundamental ethics of Christian living, no government can endure. When rulers and political leaders have no regard for God or man, or for their own "sacred honor," it is not strange that they should regard international treaties and political promises as mere scraps of paper.

The distressing thing about our present national and world situation is not the number or complexity of our problems, deplorable as they are. The distressing thing is the wrong ways in which the world is trying to solve them. The things that are so agitating our country are comparatively inconsequential. They are more or less superficial.

Our hope is not in a "new deal" or in an "old deal." I

know nothing about cards, but, as I understand it, a deal is merely the shuffling of the cards and distributing them to the players so as to get advantage of the opponents. That is where my concern comes in in this whole world situation. By the mere shuffling and cutting and dealing of the same old cards to the same old players we are hoping to win the game of life. We are trusting too much to mere economic devices, social schemes and political tricks. What we need is a new kind of game and a new kind of players.

Our nation just now is engaged in one of the most exciting and bitter campaigns it has had within the past fifty years. Each party is filling the air with its solutions of our national problems. All kinds of charges and counter-charges are being made. Each party is convinced that the salvation of America depends upon its success at the polls in November. *None of them is within a thousand miles of the fundamental problem.* Most of the campaign speaking is shadow-boxing; most of our political warriors are deluded Don Quixotes, fighting windmills. It makes but little difference what political party wins in this election, or what political policy is adopted. Unless the hearts of men and women are changed, there is no hope for America.

The disease that has brought on the present world trouble is a personal thing. Corruption in government, dishonesty in business, injustice in industry, trickery in politics, immorality in society, all have their roots in the acts of persons. The disease is not mechanical, it is personal; the remedy, therefore, cannot be mechanical, it must be personal. A reconstructed world must come through a regenerated humanity. The fundamental mistake we are making is the impersonal way we are looking at the world. We are considering it in the terms of mechanics; thinking of it as a system, as an organization, as an institution. We talk about our plans, and policies, and platforms, and methods rather than about personal, spiritual and mental attitudes.

We seem to feel that things are out of joint today because something has gone wrong with our systems of government

and disarranged our organization. The common feeling is that this whole distressing world situation was caused by Germany "throwing a monkey wrench" into the international machinery. And consequently we are now resorting to all kinds of schemes for fixing up the broken wheels.

Mr. Bok offered $100,000 for the best suggestion of a plan to secure world peace. He could have gotten it for ten cents in a cheap edition of the New Testament. It is in the song of the angels on the night of the Nativity, "Peace on earth, among men of good will" and in the last message of our Lord, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

No organization—League of Nations, World Court, Hague Tribunal—can bring peace. These are world ways of peace. Peace must come first in the hearts and minds of individual men and women. Good Will must drive out Hate. The love of God in the hearts of people is the only preventive of war; peace given by Christ; not according to the methods of the world, but a change of heart and mind. Men must repent, must change their minds, must stop thinking war and feeling hate and begin to think and feel and talk peace. Peace is a personal thing, not a political thing. A new humanity with good will is the only hope of the world. Christ's way is the only way. *The world is wrong because the individuals who live in it are wrong.*

The real trouble with America and the world lies below these surface things we are calling our problems. They are mere symptoms. For, after all, there is but one real problem because there is but one real disease.

Walter J. Woof, the English newspaper correspondent, said in discussing the world situation: "The trouble with Europe is the same as the trouble with the United States. They are both inhabited by the human race."

The human race is our real problem. Man, himself is his own greatest difficulty. The need of the world today is not primarily reorganization, but re-creation; not readjustment, but regeneration. The world needs a new humanity. One of our

humorists has said, "We can never have an honest horse race until we get an honest human race."

All these formulas being offered today for world reconstruction are worthless because they ignore the basic factor of human nature. They do not take into account the fact of sin or the need of a new birth of humanity. That is the fundamental weakness of Communism. It has no place for religion.

I heard ex-President Elliott of Harvard make an address to a cultured and select audience in Shanghai, China, in 1912, on World Peace. With great learning and worldly wisdom he showed us how anything like international war was impossible and unthinkable. He mentioned three things that would forever prevent war: trade, travel and education. Within two years we were in the most terrible war of all history. And the very cause of that war was the thing he said would prevent war—trade. And the very terribleness of that war was caused by the thing he said would prevent it—education.

Lord Morley said: "The central moral doctrine of the French Revolution was that human nature is good and that evil in the world is the result of bad education and bad institutions."

Mrs. Besant said: "Evil comes from ignorance of the physical order. The root of all is poverty and ignorance. Educate the children and give them a fair wage for fair work in their maturity and crime will gradually diminish and ultimately disappear. Make the circumstances good and the results will be good."

This is the philosophy that underlies most of our efforts to save the world. Falsely assuming that all the evils of the world consist *in things* and in their relationship, we are setting about to *readjust things,* when all the while *our trouble is in persons and can be cured only by changing people and making new men created in Christ Jesus.*

Dean Inge is right: "Civilization has made hardly any appreciable change in human nature." Dr. Johns, in his splendid little book, "Reconstruction and Regeneration," is also right when he says, "We have very largely confounded comfort with

moral improvement, and concluded that we are better because we are better off."

Righteousness is not the child of civilization. It is the father of it. It is not determined by environment. It determines environment.

That is exactly why our Lord was so concerned about individual men and women. He was not so much concerned about governments or about political systems. He was concerned with absolutes, not relatives; with fundamentals, not incidentals. He came to cure diseases, not to experiment with symptoms; to impart spiritual dynamic, not to prescribe social formulas. To Him the fundamental trouble with the world is sin, not mere ignorance and maladjustment. To Him the abundant life was not to come through science and engineering. Sin cannot be regulated; it must be eradicated.

Our Lord came into a world very much like the one we are living in today. Governments were crumbling, civilizations were decaying, man-made institutions were failing, slavery and poverty and oppression were everywhere. He wrote no political economy. He proposed no economic reforms. He advocated no government reforms, not even a revolution against the oppressions of the Roman Empire. *He came preaching repentance* —a change of mind and heart and life.

The church is in danger today of losing sight of this great fundamental thing in its concern for secondary matters. It is so easy to misplace the emphasis; to put the cart before the horse; to put reforms before regeneration; social security before the security of souls; the fruits of the Christian life before the roots of the Christian life.

It has always seemed to me to be most significant that both John the Baptist and Christ began their ministry by preaching repentance to the church, and both of them using the same Greek word which means "change your mind." It was a call to the church to re-examine its emphases; to re-think its message and its mission.

There were four parties in Palestine at that time with which the church people were taking sides: the Pharisees, the Sad-

ducees, the Essenes and the Zealots—the fundamentalists, the modernists, the ascetics and the revolutionists—all of them with their own particular emphases and panaceas. *Christ rebuked them all.* He said you must change your minds, your way of thinking and feeling about God, about your fellowmen, and about your neighbor, about religion, and about the world.

It was to a religious leader, a ruler in the synagogue that He said, "You people must be born again." Personal regeneration was the first and fundamental need. It was so then; it is so today; it will always be so.

But, you ask, did not Jesus go about doing good, ministering to the physical needs of men? *Did He not practice and preach a social gospel?* Yes. But He never misplaced his emphasis. When they brought the lame and the blind and the sick to Him, He did not give them lectures on crutches and spectacles and medicine and hospitals. He said, "Thy sins be forgiven thee. Rise up and walk."

I do not mean to depreciate what is commonly called the social gospel. I believe in it. I have preached it all my ministry. We must preach the social gospel. We cannot be indifferent to the great social, industrial, economic and human problems that are so pressing in modern life. The church must have a voice about war, racial discrimination, poverty, insecurity and exploitation of all sorts; but *the church must never forget that it is more than a social institution.* Its first business is religion. The thing I am trying to say is that the first and basic emphasis in the preaching for this day should be evangelistic, aimed directly at the intellect, conscience and will of men and women both as individuals and as members of society.

Dr. Luccock has a chapter in his new book to which I have referred which he has entitled, "A Vertical Gospel in a Horizontal World." In it he says: "For at least sixty years most religious thought has been more horizontal than vertical. It has pivoted about men. The whole religious structure had a good many resemblances to a tower of Babel. It was erected by man—a human achievement rather than a divine gift. Take

the very phrases which became stock cliches in religious discussion, one of which, for example, was 'building the Kingdom of God.' How sharp the contrast that phrase has to the words of Jesus, 'Fear not, little flock, for it is your Father's good pleasure to *give you* the Kingdom.' To Jesus, the Kingdom was a bestowal, a gift of God. To us it has been largely conceived as a human achievement."

This is the heart of the thing. The Kingdom is not to be built by human hands from the ground up. The Kingdom, like the mustard seed and the leaven, is to be implanted by divine hands in human hearts.

Just now we are having our attention called to the "consumers' cooperatives" by that great saint from Japan, Kagawa. For months he has been going from city to city across America, preaching the gospel of cooperatives. I would not be understood for a moment to be criticising that movement. No doubt it has its good features, especially for such countries as Japan and the smaller and more homogeneous nations of Europe. But I wonder if there is not the possibility of putting the emphasis in the wrong place. Does the "Kingdom of God Movement," of which Kagawa is such an outstanding representative, depend upon consumers and producers cooperatives? They may be good things in themselves. They may express the spirit of the Kingdom in human exchange of commodities. But is it not possible for the Kingdom spirit to be expressed in other methods of trade and barter, and may it not be that cooperatives can be just as selfish and unChrist-like as other forms of business? I am not criticizing cooperatives. I am using them to illustrate the fact that the Kingdom of God can never be built up by human devices, by mere forms of organizations.

Social workers have been saying, "let us get together now and build a new world." There is no gospel in that. The need is to get people to realize that there is a good God who wills a new world; that there is a Christ who has given us the pattern and the plan for a new world; and that there is a Holy Spirit to give us the power for a new world. Kagawa, at Lake Geneva,

made this the burden of his message—the redemptive love of God in Christ reconciling the world unto Himself.

We are hearing a good deal about the "abundant life" as if that is the aim and end of existence. Of course we desire and should have a more abundant life. There is no reason, in America at least, why we should not have a more abundant life. I hail any wise and righteous effort to bring about a more abundant life. But are we not making the age-old mistake of thinking that life consists in the abundance of things a man possesses? The Kingdom of God is not dependent upon abundance; neither can it be defeated by scarcity.

The Kingdom of God is a spirit; it is a state of mind; it is an attitude of life. It is not confined to particular forms of Governments, or types of human organizations. It can and does live in human hearts under all flags and in all parties. There were saints in Caesar's household. The problem of the church is to save the world without losing its own soul.

The supreme challenge to the church today is *Evangelism*—the challenge to preach Christ as the "only name under heaven given among men whereby we must be saved."

This, I am glad to say, has been the historic belief and practice of home missions for the past three hundred years. It has been an evangelistic enterprise from the beginning. Its first and chief emphasis has been upon personal religion and the winning of people to Jesus Christ. For all the years the home mission churches have led the entire church in the numbers added on profession of faith in Christ. The little home mission churches have been the recruiting stations for the city church. They have furnished very largely our preachers and our missionaries.

Now we have come to another great change in American life and I am glad to believe that the church is seeing its opportunity and is beginning to feel the need for an evangelistic emphasis that has faded out of the church's program in recent years.

There are a number of evidences of a reviving interest in the evangelistic mission of the church. It is seen in such move-

ments as the Religion and Welfare Recovery groups, the youth movements, and the preaching missions that are being conducted by several of our denominations. All of these are putting the emphasis upon personal religion; the individual's relation to God and the need of religion in our personal and national life.

One of the best evidences of the revival of interest in the evangelist challenge of these times is The National Preaching Mission which is to be held this coming fall. This mission was inspired by the deepening conviction that the great need today is to strengthen the basic foundations of Christian faith and bring about a deepening of Christian belief and life throughout America.

Personally I am expecting great things from God through this Mission. If such a united proclamation of the gospel and such a united challenge to the church does not open the hearts and minds of men to the flood tides of God's grace and redeeming spirit, then God pity our dear land. The only thing that can save America today from its national distress and defeat is a nation-wide revival of religion.

Last year I visited the Panama Canal and spent Holy Week preaching for the four union churches on the Canal Zone. I was much interested in that great miracle of engineering. We approached the Canal at Colon on the Atlantic side. In front of us were the Gatun Locks. Beyond and above these three great locks was the Gatun Lake, made by the Chagres River. Our ship entered the first lock on the level of the ocean. Then by the turning of a switch in the power house, the huge gates closed behind us and opened before us and the water from above was poured into the chamber. Within eleven minutes our massive ship was lifted to the second level and passed into the second chamber. In another eleven minutes, by the same process, it was lifted onto the third level and passed into the third chamber. In another eleven minutes it was lifted to the upper level and passed out into the lake and sailed away through the Canal, from the motley, commercial city of Colon to the beautiful capital city of Balboa on the Pacific coast.

Something like this must happen to the old ship of Zion

if we are ever to get across the isthmus that separates this present distressed world from the beautiful city of God of which we dream. The flood of God's grace must fill our churches and lift the ship to higher and higher levels. It is for us, my brethren, to open the gates. *God's grace is sufficient and it is available.*

I have dwelt upon this spiritual challenge because it is so fundamental and because it is the central part of our home missionary enterprise. The unreached people of this country must have the gospel and the spiritual ministries of the church. The call today in home missions is for great preaching, evangelistic preaching, preaching for verdicts. Home mission societies must be more than ever evangelistic agencies. There is no other reason for their existence than the winning of souls to Christ and to His Church.

MAHATMA GANDHI'S RELIGION.

By the Rev. Samuel M. Zwemer, D. D., LL. D.,
Professor of the History of Religion and Christian Missions in the Theological Seminary, Princeton, New Jersey.

To those outside of India it is increasingly difficult to define the religion of this Great Soul whose name and title, whose fastings and political views have occupied so large a place in the press and on the platform. In June, 1931, Dr. Nichol Macnicol, writing in *The British Weekly,* said: "The personality of Mr. Gandhi is at the present time a center around which fierce passions gather. To one group of extremists he is just a half-naked fanatic and a virulent anti-British agitator; to another he is a saint who can do no wrong, a semi-divine avatar. To others again, who try to see him with honest and unprejudiced eyes, he seems a man of true sincerity and great courage, deeply concerned for the poor and oppressed. At the same time he seems to them far from being perfectly wise, far from being wholly impartial, and, indeed, in recent years, as

Swami Vivekananda used to say of himself, to have "become entangled." His religion might be described, somewhat paradoxically, as that of a devout agnostic theist. He believes in, and practices, prayer, and certainly to him life is more than meat, and the body than raiment."

Three years ago Dr. Harry Emerson Fosdick spoke of half-hearted Protestants who have lost the inner experience of God and continued: "The only religion that amounts to much exists in people in whose lives the divine is thus real. From men like Gandhi in India to men like Phillips Brooks in our own tradition, these are the flaming spirits who, amid the dust and ashes of conventionality, make genuine religion yet a living fire."[1] It is a long, long spiritual trail from the sainted Bishop Phillips Brooks to Mr. Gandhi "the devout, agnostic theist" and if genuine Christianity embraces both in its living fire-baptism we surely need a new Christology. Everything is possible, however, in days of religious syncretism, especially if we believe with Frederick B. Fisher, another ardent admirer of the Great Soul of India, that it was fortunate that Gandhi read the Bhagavad Gita for the first time simultaneously with the New Testament, "which thus impressed the coming statesman-of-peace with the essential unity and idealism of all men and all religions."[2]

Gandhi is, however, a Hindu. He himself says so. All India knows it. And yet he writes to an American friend: "True, I am a Hindu and not a Christian, but there is more love in my heart for your Christ than there is in the hearts of many who have the audacity to call themselves Christians."[3]

The Christian contacts of Mr. Gandhi were early and many, but most of them rather unfortunate, as C. F. Andrews shows in his illuminating chapter on the subject. The tragic result of all these contacts with Christians and with the Bible has been a turning away from the Christ toward other sources of light and truth and consolation. "Today," said Gandhi to Mr. Andrews, "my position is that, though I admire much in Christianity, I am unable to identify myself with orthodox Christianity. I must tell you in all humility that Hinduism

as I know it entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagavad Gita, and Upanishads that I miss even in the Sermon on the Mount. Not that I do not prize the ideal presented therein; not that some of the precious teachings in the Sermon on the Mount have not left a deep impression upon me; but I must confess to you that when doubt haunts me, when disappointments stare me in the face, and when I see not one ray of light on the horizon, I turn to the Bhagavad Gita, and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. My life has been full of external tragedies, and if they have not left any visible and indelible effect on me, I owe it to the teachings of the Bhagavad Gita."[4]

We are not dealing here with Mr. Gandhi as politician, statesman, or leader of the National Congress of India; nor with his attitude toward Western civilization and our economic system. In every one of these aspects of his character and career there are glaring inconsistencies of statement and conduct. Reviling our machine-civilization in unmistakable terms and calling India back to the spinning-wheel, he himself goes under the skilled surgeon's knife, speaks over the radio, travels by steamships, writes with a fountain pen and has his messages recorded by gramophone.[5]

He is a combination of many characters and creeds and quirks.[6] The ascetic saint, the strenuous reformer, the polemical politician and the voluminous writer, all seem to combine in one indivisible personality. "His mind travels," as Arthur Duncan affirms, "in directions that are unknown even to Einstein." Those who care to study the mistakes of his political program and the tragedy of his failures in that self-chosen realm of achievement can read the story recorded by men of undoubted sympathy and love for India.[7]

The distinguished Indian Christian lawyer, Cornelia Sorabji, had a long interview with Mr. Gandhi and came away with the impression of "a man exploited by others." A man undoubtedly vain, shrewd as a lawyer, and clear-sighted to win over popular support. "To his shrewdness he adds an

effective effrontery, waving paradoxes in the face of a world hypnotized by his oratory." Whether "this puzzling man, the great spiritual world leader and Messiah" is sincere, Miss Sorabji leaves in doubt.[8] Even when the tumult and shouting of the Nationalist party has died down and their former hero is himself aging and feeble in health, the opinion still persists among many well-informed people that Mahatma Gandhi is the greatest spiritual power in India today, and that he holds in his hands the destiny of all India. It is true that many missionaries also seem to have been carried away by what can only be styled the syncretism of Gandhi worship. They hold that Mr. Gandhi is essentially a Christian. Some say that he is in some respects a truer exponent of vital Christianity than the great majority of those who call themselves Christ-followers. A leading missionary actually characterized him as "the greatest Christian yet produced by India." One prominent missionary, now pastor of a Christian church in America, actually said that if Christ were again incarnated, he would come just as Gandhi had come!

The late S. Khuda Buksh, one of the leading Mohammedan barristers of Calcutta wrote: "In this age of prattling politicians, cheap patriots, seekers after notoriety and place-hunters, it is an inestimable delight to hear the voice of one burning with truth and righteousness, and firm in his determination to uphold them, cost what it may. Such a voice heartens and braces us, and inspires in us a conviction—so sorely needed now,—that, even in modern India, there are men who will not be bought and sold—to whom truth is the very breath of life, and service in the cause of their country the sole object of existence. Of this type are and have been the prophets who have led humanity through the wilderness to the promised land, standing four square to all the winds that blow. And in India today, whose is such a voice? None other than Mahatma Gandhi's—a man who may be called the highest spiritual peak of his country—shining in radiant splendor, helping, uplifting, beckoning his countrymen to the heights whereon he himself stands."

But there are Moslem voices which express a more sober and accurate judgment on this outstanding Nationalist leader. And Christian voices, too. The manager of one of the High Schools in the Madura district writes:

"Every letter I receive has questions about Gandhi. In my opinion he is a much over-rated man, and this is especially noticeable in a number of our American periodicals. I certainly do not agree with what Sherwood Eddy, Kirby Page, C. F. Andrews, and several others have to say about him and about the political situation in India. I think they greatly over-rate Gandhi and over-estimate his power in India, and certainly are quite unfair to the British Government."

"It is true that no one man in India has so large a following as Gandhi. India has always idealized the ascetic and the yellow robe, and many feel that Gandhi is a saintly character. One may grant that he is sincere, while at the same time feeling that he is thoroughly impractical, and that his program of civil disobedience accomplishes little or nothing towards securing for India dominion status and a larger measure of independence."

The very important pamphlet by Bishop B. T. Badley, of the Methodist Church, entitled, "The Solitary Throne," ought to leave no doubt in the minds of anyone that Mahatma Gandhi cannot be considered a Christian in the true sense of the word. The Bishop writes in his preface:

"The religious beliefs of Gandhi, as set forth in his own words in this booklet, make it perfectly clear that the Mahatma is more nearly a Hindu than anything else, though he is, strictly, an eclectic. His most characteristic statement is, 'In my religion there is room for Krishna, for Buddha, for Christ and Mohammed.' He definitely states that he 'cannot set Christ on a solitary throne,' because he 'believes that God has been incarnate again and again.' His position is clear from his statement: 'I felt that to me salvation was possible only through the Hindu religion.' He has been a great admirer of the 'Sermon on the Mount,' but he says, 'I find a solace in the Bhagavad Gita and Upanishads that I miss even in the Sermon on the

Mount.' In refusing to hold that Mahatma Gandhi is a Christian, the author does not deny that the Mahatma is a great soul, a remarkable character, a wonderful religious leader, a true patriot. Indeed, it is generally conceded that he is the most potent personality in India, and probably wields a greater influence in the political world today than any other man. All this is something entirely different from saying that he is a believer in the Lord Jesus Christ or one who may be considered His follower."

It is, however, to the Moslem press that we desire to call attention. The Mohammedans of North India, at least the majority of all the Progressives, have completely lost faith in Mr. Gandhi. This is due not only to his pronouncements against propaganda and proselyting, both of which are naturally fundamental to a religion like Islam, but also to the fact that Mr. Gandhi more and more has ignored the rights of the Moslem minority.

When we remember that there are more than 79,000,000 Mohammedans in India, and that they represent some of the most virile and warlike races, it is not surprising that the Moslem press has taken up the question of Mr. Gandhi's sincerity. Letters have appeared in such journals as *The Statesman* and *The Pioneer,* in which the Moslem correspondents write contemptuously and even sneeringly of Gandhi's attitude and conduct. Take this as a specimen:

"One really wonders how it is possible for the saint to overlook the effect of his teachings. The fracas at Benares was not the first of its kind. Communal quarrels, bloodshed, and murder have been the principal features of the movement inaugurated by the Saint of Sabarmati since 1921, and he has deplored them—how many times it is difficult to recall. Yet he expects that his sentimental appeal will bring heaven on earth. It is said that to rouse a man even from deep slumber is easy, but it is impossible to rouse one who feigns sleep."

When Mr. C. F. Andrews wrote a defense of Mr. Gandhi in the controversy that followed his statements regarding the right of propagandism, he is reported to have said that "he

was convinced Mr. Gandhi had been misunderstood since he exemplified in his life the Christ spirit."

The editor of the Moslem weekly, *The Light,* (Lahore), makes some observations on this statement which are very significant:

"We are rather surprised to have a loose statement like that from one who as a missionary of Christ and a close associate of Gandhi should have known better than anyone else that the spirit of Gandhi is different from that of Christ. Christ lived a life of unquestioning surrender (*sic*) to evil, of absolute non-resistance. Rather than offer any resistance to evil, in any shape or form, Christ inculcated turning the other cheek in return for a blow on (the) one. This is quite different from Gandhi's civil disobedience creed, which seeks to eradicate evil, not by the force of love, but by pressure. No doubt that pressure is non-violent, but that should make no difference. It is pressure just the same, though in keeping with the conditions of the times it has got to be non-violent . . . Between non-violent pressure and violent pressure the difference is one of degree, not of kind. Both seek to achieve the end by the method of coercion. This creed is more in keeping with the spirit of Islam than Christianity."

"Mr. Andrews must indeed be over-credulous if he thinks that Gandhi would be prepared to permit such an anti-nationalistic thing as the conversion of a Hindu to the foreign culture of Christianity or Islam."

One of the latest and distinguished admirers of Gandhi's religious views is Dr. Rudolf Otto who contributes a preface to a story of the Saint and Statesmen published at Münich.[9]

The great Sanscrit scholar Jarl Charpentier, noting this book in the *Oriental Review* of Uppsala University (January, 1936) gives his opinion of the Gandhi-craze and, incidentally, of the sacred book which Gandhi prefers to the Scriptures:

"Although the present writer has only read a rather microscopic part of the enormous bulk of books and pamphlets turned out by the admirers and devotees of the Mahatma he still feels an ever-increasing astonishment at the way in which this ex-

tremely tedious literature seems to appeal to an increasing multitude of people. It is perhaps not at all curious that any religious or quasi-religious preaching should appeal to a generation that has lost nearly all the previous ideals of mankind. And when we take into consideration the apparent and mighty influence, which endless repetitions of even nonsensical things have upon the brains of man, it is perhaps not very marvelous the well-nigh endless iterations of the duty of passive obstruction, *ahimsa,* etc., should also exercise a steadily more powerful influence.

"Not that I consider the sayings and speeches of the Mahatma in any way nonsensical. On the contrary—they betray a terse and pointed way of speaking which well fits the shrewd politician who is but indifferently concealed by the cloak—or rather the scant dhoti and blanket—of the saint. For, according to my somewhat unholy opinion, never could the famous tale of Andersen about the Emperor's new suit be more fitly quoted than in this case. Not that I accuse Mr. Gandhi of being a swindler or a cheat—be such sacrilegious thoughts very far from me. I rather feel convinced that he believes himself to be a saint, still more convinced that the innumerable adorers—from Professor Rudolf Otto down to the meanest Pariah—assembling around this modern *Rishi* believe him to be it. The Bhagavada Gita, this queer jumble of misunderstood sublimities and admired quasi-philosophical Tomfooleries, is his Gospel; his fasts, which like the sitting-*dhurna* spring from extremely primitive conceptions, are numerous and more and more prolonged—what more could be expected from a saint who is striving successfully for those magic powers that will coerce a Government, which is handicapped already because it cannot well be called saintly. So far there is nothing much to be said against Mr. Gandhi and his movement; for if millions prefer to accept his lead, and if Government prefers to be intimidated by him that, after all, is their own business."

We learn from the "United Church Review" that in the recent discussion regarding the future religious home of the Untouchables Mr. Gandhi has entered the lists in defense of

Hinduism, rather than of Christianity. He does not often make statements as to his personal religion; but in a recent number of *Harijan,* he makes a noteworthy statement, in reply to a letter from a Christian friend, arguing that the sins of his early life, his "self-denials, fastings, prayer and good deeds cannot blot out;" that God's forgiveness can only be given through the sacrifice of Christ on behalf of mankind, and praying that "Christ may grant you a revelation of Himself as He did to Saul of Tarsus." Mr. Gandhi answers by saying that his correspondent, who is only one of several who write in similar strain, is a "literalist," giving "literal meaning to every text of the Bible." For himself, he would be "repelled" by many things in the Bible if he took them literally. The "immaculate conception," (by which we suppose he means the miraculous birth of Jesus) he interprets "mystically." Miracles of Jesus would not convince him of the truth of His teachings. Jesus "atoned for the sins of those who accepted His teachings by being an infallible example to them. But the example was worth nothing to those who never troubled to change their lives." For himself, he declares: "I have made the frankest admission of my many sins. But I do not carry their burden on my shoulders. If I am journeying Godward, as I believe I am, it is safe with me. For I feel the warmth of the sunshine of His presence. My austerities, fastings and prayers are, I know, of no value, if I rely upon them for reforming me. But they have an inestimable value, if they represent, as I hope they do, the yearnings of a soul striving to lay his weary head on the lap of his Maker. The *Gita* has become for me the key to the scriptures of the world. It unravels for me the deepest mysteries to be found in them."

After this frank statement, we know that the center of his thought and inspiration is still the Gita and not the Gospel.

It is our business as Christians to have clear ideas as to what constitutes Christianity and sainthood; and to warn the Indian Church against the peril of syncretism and the Western churches against the danger of sentimentalism. Already there

is talk of a Gandhian Christ, who appeals to the Indian mind more than the Christ of the Gospels.

"Today the Christ has come to us walking over the troubled waters of Indian politics, as He walked over the waters of Galilee. There is a howling wind, the waves are high and the spray is on His face. We see Him therefore dimly and not quite in the right perspective. It is the Gandhian and Apocalyptic Christ that beckons to us today. But when the storm has subsided, we shall know Him as He is and find rest for our problems and our souls. Then the Apocalyptic Christ will grow into the Christ of the Church's Faith. May that day come to us soon! Meantime as Christians we salute the Gandhian Christ's great soldier as a sister-spirit whose rightful place is alongside the great martyrs and confessors of the Early Church.[10]

If such words can be soberly penned while the Great Soul is alive, what will happen when he dies a martyr to nationalism?

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[1]New York Times, February 4, 1933.

[2]*That Strange Little Brown Man Gandhi*, p. 14.

[3]*Ibid*, p. 99

[4]C. F. Andrew's "Mahatma Gandhi's Ideas," p. 73.

[5]Kenneth Saunders, Whither Asia, p. 217.

[6]"I do not disbelieve in idol worship . . . . .An idol does not excite any feeling of veneration in me. But I think that idol worship is part of human nature. I do not consider idol worship a sin." (see "Young India" by Mahatma Gandhi, published by S. Ganesan, Madras, pp. 801, 806-7). "I know the vice that is going on today in all the great Hindu Shrines, but I love them in spite of their unspeakable failings." (quoted by C. F. Andrews in "Mahatma Gandhi's Ideas," published by Geo. Allen & Unwin, London, p. 40).

[7]Arthur Duncan—India in Crisis, 1931.

Glorney Bolton—The Tragedy of Gandhi, 1934.

[8]Gandhi Interrogated in The Atlantic Monthly, April, 1932.

[9]*Gandhi, der Heilige und der Staatsman in Eigenen Ausspruchen* —B. P. L. Bedi and Freda M. Houlston, 1933.

[10]N. C. Mukerji. Lecturer in Philosophy at Allahabad University, in *The Gandhian Christ*, or the Appeal of the *Apocalyptic Christ to the Indian Mind Today.* 1931, p. 12.

THE REDISCOVERY OF THE SOUTHERN PRESBYTERIAN PEN.

By the Rev. John H. Grey, Jr.,
Pastor of the West Raleigh Presbyterian Church, Raleigh, N. C.

Our church is awakening to the need for creative writers among her membership. She has been sending out appeals for writers to deal constructively with religious problems that her members may be guided in their search for reality. Some of her young ministers and laymen have heeded these calls, and in their minds has arisen the conviction that they may make a contribution to the progress of the Kingdom by using their pens.

The discussions in our periodicals have suggested many handicaps—and few encouragements—for the young men who attempt to write on religious questions. They have suggested that unless one is content to deal with situations in the customary manner the fellowship of some other denomination may prove more congenial. Some have even implied that our present allegiance is to "the tradition of the fathers" and this has fostered the attitude of the Scribes and Pharisees, therefore young writers need beware. The consensus of opinion seems to be that there are too many barriers across the path of the youthful writer; that the church is not yet prepared to allow a man to think creatively and express those thoughts freely.

It may be true that pressure from the church as a whole is hindering many from attempting to write: but it is also true that it is possible for men to write constructively and by their writing gain a hearing within our own church.

Discussions of the Southern Presbyterian Pen have overlooked one fact—the manner in which a revival of writing arises. If we may learn from the past, a revival of writing does not arise when barriers are thrown down and roads laid open. It rather comes when men, faced by barriers in one field, shift their emphasis to another. New periods of literature

have been born through the rediscovery of the imagination which resulted in a change of emphasis.

Consider the two most recent changes in English literature —the romantic revival of the early nineteenth century and the shift to realism in the latter half of that period.

The romantic revival came as a rediscovery of the imagination after the eighteenth century had worn itself bare in a dry emphasis on the intellect. The rationalistic theories were shown clearly in the French Revolution, with its immature philosophy that human nature could be changed overnight by an awakening of the intellect. In a spirit of revolt Wordsworth turned from his disillusionment over the failure of the Revolution to the natural world around him. He found there a presence which disturbed him with the joy of elevated thoughts and led him to believe that only the pure in heart could enjoy the Supreme. Tennyson pictured the search of the soul for the spiritual in the Arthurian legend. It was a new movement because it had applied its imagination to new fields. It had shifted its emphasis.

The few people in the South who wrote during the period of Reconstruction following the War between the States lamented the lack of a southern literature. Many appeals went out for young men to adopt literature as a profession, but the response brought little satisfaction. Some copied the style of the European writers. Poems were devoted to the merits of nightingales by writers who only knew of nightingales through English poets. In the South it was a period of weak imitation. The subjects treated had already been dealt with by other writers in a more satisfactory manner. The complaint went up all over America that the public taste was so decadent that they had no hunger for genuine literature. Bayard Taylor, in a letter to Aldrich, says: "If this public won't accept my better work, I must wait till a new one grows up. . . . I will go on trying to do intrinsically good things, and I will not yield a hair's breadth for the sake of conciliating an ignorant public."

Taylor was right in the ideal for his art but wrong in its

application. The fault was not with the public but with Taylor and the other writers, for just as soon as poets began to write poems to mockingbirds instead of nightingales, people listened. As soon as southern writers chose subjects around them and wrote stories about the plantation Negro, or the Georgia "Cracker," there arose a reading public. So great was the change that the decade following the year 1880 is known in American literature as the era of southern themes and writers. In the seventies there had been the cry of the dearth of southern writing, and in December, 1888, Judge Albion W. Turgee, writing in the *Forum,* declares: "A foreigner surveying the contemporary literature of the United States, without knowledge of our history, and judging our civilization by our fiction, would undoubtedly conclude that the South was the seat of intellectual empire in America."

The change came about, as we today may clearly see, because the writers applied their imagination to new fields. There was a shift of emphasis. The truths they expressed were the same as before, but the emphasis was different. Whereas they before this time had treated loyalty as a virtue bearing its choicest fruit in the ages of chivalry, they now treated it as a bond uniting the former slave to the old master of the plantation. It was the beginning of the age of realism and its emphasis on the primitive.

May not the position of our church be similar to that of the southern writers of the seventies? May it not be that our authors are treating themes which have been treated in the same way for so long that the theme is worn threadbare? This does not mean that the truths which we seek to express have lost their value for our generation, for we believe that certain things are eternal and abiding. It rather means that we must follow the example of our fathers in southern writing and treat the subjects around us in a fresh manner. In simpler words, we are stale, not because we have no truth to declare but because we declare it in the same manner that our ancestors have been saying it for generations.

In our case the main emphasis is on Scriptural theology.

Our thinking along this line, and our language in expressing our thought, has been fashioned for us by the men who formulated the Westminster Confession and by the theologians of an earlier date who expressed in theological language the message of the New Testament. We are akin to a discussion group held recently in one of our universities. The subject for discussion was the deity of Jesus Christ. They brought out the historical arguments, the testimony of Jesus himself, the witness of others and the *a priori* arguments of theology. Not once did they change their emphasis from the metaphysical to the practical and ask, "If this thing be true or false how does it affect my living toward God and toward my fellow man?" They were so absorbed in the intellectual approach to the question that they overlooked their emotional and volitional response.

One often feels that the writing done by our southern ministers follows the same general line of thought as this discussion group. The chief points of emphasis in our thinking and writing are our mental processes. The main issue with us is right belief, right thinking. No one doubts that this is as it should be; the only question is, is it enough? Because the boys believed the arguments for the deity of Jesus, did they carry their belief to its logical conclusion and crown him as the Lord of their lives? We assume that when one becomes a Christian the process of sanctification will lead him to become a full and, finally, a perfect Christian. However, most of our people die before they have made much progress toward such an ideal. The evident need is for greater inspiration and direction in their growth. Since such growth comes as a result of their using their faith, the need is for a greater emphasis on the application of religion to the daily contact with others.

When someone speaks of a shift of emphasis in our writing there is in the minds of many the suspicion that such a change would mean throwing overboard the truths on which we base our religion and accepting in their place weaker theories which have a more modern sound. A change of emphasis does not mean a change of truth. It means taking the same truth and

looking at it in a different or larger light. The southern writers of the seventies and the eighties differed not so much in the truths which they expressed as in their emphasis on that truth. Both groups wrote of courage. The older group wrote sonnets to courage as an abstract virtue while the new wrote short stories about the courage of the men of the mountains. The truth was the same in both cases but the emphasis was different. In our own case the truth is "Jesus Christ, and Him crucified," and the emphasis should be on applying that truth to the daily life of our people.

The central truth of our religion is the fact that our God had such a compassionate love for mankind that he gave to men the greatest gift in his power, that through Jesus His Son mankind may be saved from what they are to what God is. Now there are at least two possible emphases of this fact. One: that it is a fact. This requires an explanation of and an argument for the quality of love in God, with the further assertion that He is a personal being who can feel, think and act. Another emphasis would be the meaning of that gift for the millions in the breadlines or its message for the employer and the laborer.

It is this latter emphasis which we have failed to capture in the authorship of our church. There are untold possibilities in our religion which we have yet to explore. It may be these possibilities for which the world is hungering. The special mission of our young writers may be to become pioneers in these new roads and give the record of their explorations to the world in a fresh emphasis of our religion.

One of the emphases open to our pen is that of law observance. The Institute of Public Affairs for 1931 at the University of Virginia devoted a large part of the time to a discussion of this topic. The especial emphasis was on the prevention of crime and preventing young men from becoming seasoned criminals. The speakers invited to address the Institute were of keen intellect and outstanding ability. It is an astounding fact that in the various approaches to the subject religion was not considered—one of the forces to be relied on in developing

a greater respect for our laws. When leading thinkers in discussing a moral subject ignore religion as a factor for righteousness it is high time for some of us to emphasize this value in religion.

One is also conscious that our churches are not anxious to emphasize the application of religion to industry. It must be admitted that it is a hard task to sponsor the rights of the factory workers when the owner of the factory sits before you in the family pew. On the other hand it must be admitted that many of the parables of the Master deal with buying and selling, and the hiring of laborers. Most of us are painfully conscious that our teaching and writing gets no closer to these problems than the enunciation of broad and general principles. No one can accuse us of neglecting the principle. We boldly declare that God has a plan for every man; but we stutter badly when we apply that principle to the man who works for the clerk of our session. That this is a ticklish problem for our church to deal with does not excuse us, for it is a religious problem. Many things are involved in the settlement of our industrial tangles, and chief among these things is the truth that no man may be treated as a mere means of turning our chair legs or bed springs but that he must be treated as a son of the Most High.

When one speaks on the color question in our denomination there are many deaf ears turned. Have we not a special colored Synod? Do we not make the Negro an important part of our home and foreign mission work? Still, one has the feeling that most of the thinking on this subject done by our church is a mere hiding of the head in the sand. One of the thoughtful Negroes in America thinks the church will do nothing to solve these difficulties facing his race: "That, on the contrary, it will as long as possible, and whenever possible, avoid them. That in this it will be found consistently on the wrong side. And that when by the blood and tears of fanatics and radicals, of the despised and rejected largely outside the church, some settlement of these problems is found, the church will be among the first to claim full and original credit for the result."

Whether we agree or disagree with his view, we can not close our eyes to the need for emphasis on this field of thought and action.

Certain young men in our church have taken as their chosen field the conflict between science and religion. One regrets that so little writing has yet come from their pens. A vast ignorance of science is shown by most of the writing on the subject in our periodicals. Much of it is smiled at by men of science who have a genuine love and respect for their religion. Our church has not yet recovered from the well-meaning attempts of men who led us to believe that we faced a choice between our religion and the discoveries of science. Many in our church close their minds to scientific truth in the firm belief that it can only mean the destruction of the revelation of God contained in the Scriptures.

Many other fields lie round about our daily life, but one who has imagination will discover them for himself. If we hope for a revival of authorship in our church we must not wait till the barriers hindering free expression are removed. A renaissance in literature has never come that way. It comes rather as a subject grasps the imagination of a writer and he can not sleep for thinking of it, as Keats was kept awake at night by a tune of Mozart's racing through his mind. The revival will come as men burn with something to say.

Were all barriers removed our pen might still remain barren. What we would wish to say has been better said by others. We should have to select new fields of thought. We lack writers today, not because of the fear of criticism, but because we have not shifted our thinking to the changing conditions in the world about us. We live in the midst of a world that is being remade by giant forces that threaten to destroy our civilization. If the crash comes many may turn toward us and ask why we did not teach them how to apply their religion to the needs of a changing world.

KEEP UP YOUR READING!

A brief list of books recently acquired by the Seminary Library which are now available to out-of-town borrowers is given below. For a copy of the regulations governing extension loans the prospective borrower should address a request to the Librarian, Union Theological Seminary, Richmond, Va.

Andrae, Tor. *Mohammed: the Man and His Faith;* tr. from the German by Theophil Menzel. New York, Scribner, 1936.

Augustine, Saint. *Augustine Synthesis;* arr. by Erich Przywara; introd. by C. C. Martindale. London, Sheed & Ward, 1936.

Bainton, R. H. *Concerning Heretics;* an anonymous work attributed to Sebastian Castellio; now first done into English, by Roland H. Bainton. New York, Columbia University Press, 1935.

Barth, Karl. *The Doctrine of the Word of God;* a tr. from the 2d German ed. by G. T. Thomson. Edinburgh, T. & T. Clark, 1936.

Blakely, H. B. *With Christ into Tomorrow.* Richmond, Va., Presbyterian Committee of Publication, 1936.

Cameron, J. R. *God the Christlike.* Nashville, Tenn., Cokesbury Press, 1935.

The Church Through Half a Century; essays in honor of William Adams Brown, by former students; ed. by S. M. Cavert and H. P. Van Dusen. New York, Scribner, 1936.

Compton, A. H. *Freedom of Man.* New Haven, Yale University Press, 1935.

Crossman, R. H. S. *Oxford and the Groups.* Oxford, Basil Blackwell, 1934.

Dabney, C. W. *Universal Education in the South;* v. 1; *From the Beginning to 1900.* Chapel Hill, N. C., University of North Carolina Press, 1936.

Desvernine, R. E. *Democratic Despotism.* New York, Dodd, Mead, 1936.

Dudden, F. H. *Life and Times of St. Ambrose.* Oxford, Oxford University Press, 1935. 2 v.

Hislop, D. H. *Our Heritage in Public Worship.* Edinburgh, T. & T. Clark, 1935.

Hoffman, M. D. *Leadership in a Changing World,* by M. D. Hoffman and R. Wagner. New York, Harper, 1935.

Landou, Rom. *God is My Adventure; a Book on Modern Mystics, Masters and Teachers.* New York, Knopf, 1936.

Latourette, K. S. *Missions Tomorrow.* New York, Harper, 1936.

Link, H. C. *Return to Religion.* New York, Macmillan, 1936.

Lukens, V. H. *God Works Through Medicine; a Discussion of God's Healing Force.* New York, Revell, 1935.

Mack, Edward. *The Hebrew Looks Up to God, and Gets a Religion for Mankind.* Richmond, Va., Presbyterian Committee of Publication, 1936.

Mackown, H. C. *Character Education.* New York, McGraw-Hill, 1935.

Macnicol, Nicol. *Is Christianity Unique?* London, Student Christian Movement Press, 1936.

Mathews, B. J. *Shaping the Future; a Study in World Revolution.* London, Student Christian Movement Press, 1936.

Morgan, G. C. *God's Last Word to Man: Studies in Hebrews.* New York, Revell, 1936.

Orr, John. *English Deism: Its Roots and its Fruits.* Grand Rapids, Mich., Eerdmans, 1934.

Parker, R. A. *A Yankee Saint: John Humphrey Noyes and the Oneida Community.* New York, Putnam, 1935.

Parkes, J. W. *The Conflict of the Church and the Synagogue.* London, Soncino Press, 1934.

Pound, Arthur. *Industrial America: Its Way of Work and Thought.* Boston, Little, Brown, 1936.

Sherrill, L. J. *Adult Education in the Church,* by L. J. Sherrill and J. E. Purcell. Richmond, Va., Presbyterian Committee of Publication, 1936.

Spinka, Matthew. *Christianity Confronts Communism.* New York, Harper, 1936.

Streeter, B. H. *The God Who Speaks.* New York, Macmillan, 1936.

Widgery, A. G. *Living Religions and Modern Thought.* New York, Round Table Press, 1936.

Zwemer, S. M. *Taking Hold of God; Studies on the Nature, Need and Power of Prayer.* Grand Rapids, Mich., Zondervan, 1936.

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

SYSTEMATIC THEOLOGY.

GOD TRANSCENDENT. *By Karl Heim, translated by E. P. Dickie.* Charles Scribner's Sons, New York. 226 pages. $3.50. Karl Heim has been deeply influenced by the Barthian movement. However he is much more than a Barthian. He is a profound student of contemporary philosophy, but he is more than a philosopher. For thirty years, in a half dozen books, Heim has been engaged in a searching effort to give a faithful representation of the foundations of the Christian belief in God which would at the same time be intelligible to men and women who live in the atmosphere of modern science and philosophy. *God Transcendent* sets forth the most characteristic results of this effort. Heim grapples with remarkable understanding

with the major tendencies of recent philosophy and emerges with conclusions which on the one hand challenge every humanistic approach to Reality alike in philosophy and theology and on the other hand fill an important gap left open by Fundamentalist and Barthian theology.

Modern theologians, Heim contends, fail in that they do not know just what they mean by the transcendence of God. The old idea of transcendence became obsolete with the acceptance of the Copernican theory, and no new idea of transcendence has taken its place. Modern racial cults such as are now arising in Germany have taken hold of this want in theology and have attempted to do away with the idea of transcendence altogether. *God Transcendent* is an attempt by a thoroughgoing analysis of the conditions of human experience, in the light of the fact of Christian belief in God, to determine what definition of the transcendence of God is allowable. The conclusion is that any valid definition of God's transcendence must be a recognition that the very existence of God is in conflict with the forms of human knowledge, so that the only possibility of man's knowing God is that God reveals Himself to man.

Unfortunately for the English speaking reader, this book is in the main confined to the negative aspects of the foundation of belief and so leaves the reader with only a part of the picture. It is to be hoped that Heim's book *Jesus der Herr*, which presents the positive side, will soon appear in translation. *God Transcendent* is a stirring challenge to secularism, in which with convincing cogency the complete futility of life apart from God is affirmed. It may well be a means of awakening to many a reader whose thinking has become confused through the modern preoccupation with the religious aspects of the world in which we live, as well as to others whose convictions have been shattered by the relativism of contemporary science.

T. E. H.

GOD THE CHRISTLIKE. *By James R. Cameron.* Cokesbury Press, Nashville. 242 pages. $2.00. This volume can perhaps best be described as a volume of meditations on the life and work of Christ especially in His relation to God. Jesus' life is chiefly characterized by love which reflects God's love in the form of grace. Jesus' holy life vivifies the Old Testament conception of God as the Holy One. Sin is primarily a violation of love and a refusal of grace. Repentance comes only with a realization of the love which one has violated and the grace one has refused. This realization is difficult if not impossible except as we see perfect love and unhampered grace in Jesus. Consciousness of the difference between our lives and that of Jesus makes us desire the life of love rather than the life of self or sin.

There is little attempt at novelty in the volume, but the old themes are treated with a dignity and with a cumulative effect that is most stimulating. D. R. B.

REASON AND REVELATION, ARGUMENT FOR THE TRUTH OF REVEALED RELIGION BASED SOLELY UPON THE EVIDENCES OF SCIENCE AND PHILOSOPHY. *By Edward McCrady, D. D., Professor of Philosophy, University of Mississippi.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 411 pages, including index and bibliography. $3.00. The theological background of this large and quite remarkable volume is the Episcopalian emphasis on the Gospel of the Incarnation, with special obligation to the late William Porcher DuBose. To DuBose Nature was the immanent presence and operation of God in things, and Grace was the transcendent presence and operation of God with and in men. Observe the danger of binding one's conception of the divine action. DuBose wrote as theologian, so he faced sin, death and atonement more squarely than does McCrady, who rather avoids mention of radical evil. DuBose's "Reason of Life" is the source of McCrady's peculiar use of the term Logos.

The scientific background extends through the author's father to Agassiz and Joseph LeConte. Bateson, Kellogg, Thompson and Osborn are quoted, but the author's thinking takes root in the days of Huxley and LeConte. He mentions Darwin's simian pedigree for the human race, from the end of the sixth chapter of "The Descent of Man," a pedigree which is denied by many teachers of evolution today. He weakens his argument by failure to quote the eloquent last paragraph of "The Origin of Species." His plane geometry is faulty, p. 121; and one passage made me wonder whether he remembers that Alternation of Generations is botanical as well as zoological.

The argument is built up as a unit. To me it seems to have weak places, so that the volume, like Micou's "Basic Ideas in Religion," which the author cites, is of more value as a source than as in itself an acceptable argument. It presents a number of things worthy of consideration by Christian thinkers in the field of apologetics: the Theory of Limits as a mathematical analogy for McCrady's modification of Emergent Evolution; a less useful analogy from the Calculus; a good discussion of some of the breaks or gaps where links are still missing; some suggestive remarks on the resurrection body; and a completely integrated theory of the cosmic process as, first, an alternation of Creation and Evolution, and, second, a progress that began in God and returns to Him. W. T. R.

THE DOCTRINE OF THE WORD OF GOD. *By Karl Barth, translated by G. T. Thompson.* Charles Scribner's Sons, New York. 575 pages. $7.50. This volume is the beginning of a contemplated work that stag-

gers us in its very massiveness. It is the first half volume of a series that Barth expects, "If God will and we are alive," to expand to five volumes. We need to keep this in mind in evaluating the book before us. Barth expects to write another volume equivalent in size to this one before he has finished saying the things he feels it necessary to say before he takes up the work of theology proper. Incidentally, we might venture to suggest that the book before us shares the usual German fault of needless reiteration.

The title of the whole work of which this is the half of the Prolegomena is equally interesting. Barth has abandoned the name *Christian Dogmatics* for the name *Church Dogmatics*. He rejects any attempt to found a distinctive school, least of all a Barthian school, and places himself on the basis of the church in an attempt to expound the teaching that exists within the church.

The things that need to be said before we begin the task of Theology do much to determine what can be said in the more positive treatment. As it is in the former field that Barth's distinctive contribution has been made, this volume will probably remain the most important of the contemplated series of books.

Theology, as conceived by Barth, arises out of the necessity that is laid upon us of inquiring into the truth of the language concerning God that exists in the church. He rejects the idea of an apologetics in which the theologian of the church enters into a discussion with unbelievers that proceeds from premises that are common both to faith and unbelief. Personally, I feel that Barth has gone too far in his complete rejection of Apologetics. There is a place for Christian Apologetics. Barth is absolutely right, however, when he says that the chief value of the challenge to Christianity of such a faith as communism is not that the church should judge herself by a source that is alien to her life but that the challenge of a foreign faith should produce in the church a deeper concern that the teaching found in the church shall be in harmony with the truth given through Jesus Christ.

The real source of theology Barth finds in the rise of heresy. The presence within the church of conflicting teachings that go back to the same source of authority forces the church to enquire as to which is right and to examine her teaching to see if it is true to the "given" she has received in Jesus Christ. We need good theology to save us from bad theology.

This leads to Barth's characteristic conception of the Word of God as it confronts us in the sermon, in the written word and in the act of revelation that lies behind the written word. In his thought of the Word of God as a Word that comes home to us out of Scripture, confronts us in our life situation and sets us in the crisis of decision for or against it, Barth is recalling reformation conceptions that have had a tendency to drop out of much of the preaching today.

The second part of the book is given to a discussion of the Trinity. This is done, however, as a part of his Prolegomena to Dogmatics. Barth discerns in the Triune existence of God an analogy to his study of the threefold form of the Word of God and develops his doctrine of the Trinity as a part of his exposition of the nature of the Word of God. Of this discussion, Dr. Thompson, the translator of the volume, says: "The original is undoubtedly the greatest treatise on the Trinity since the Reformation, by one whose faith has been put to the touch and come out stronger; I have read nothing like it except Martin Luther and John Calvin. May Karl Barth in our day and generation, like John Calvin in his, continue to fear God always, but man never!"

H. R.

DIVINE HUMANITY, DOCTRINAL ESSAYS ON NEW TESTAMENT PROBLEMS. *By W. K. Lowther Clarke, D. D.* The Macmillan Co., New York. 1936. 222 pages, including indexes. $1.75. Anglican theological essays, mostly exegetical Christology, by a British pastor who is also a scholar and thinker. His mind has breadth and depth. He often flies off into speculation, as in his psychological theory of the Two Natures, but always with careful acknowledgment of the speculative character of what he says. He is modestly willing to suggest a tentative view. The tendency is toward conservative orthodoxy. W. T. R.

CHRIST AND HIS CROSS. *By W. Russell Maltby.* The Abingdon Press, New York. 174 pages. $1.50. It may seem strange but is true that the Christian church has never formulated a doctrine of the atonement. Every conceivable view has been stated and ably presented but none can, as yet, claim supremacy. The author of this book reviews each theory in turn and points out why and where each one is now unsatisfactory. The chief value of the book is the survey and criticism of the many theories. While the style is good and the approach reverent, I should hold that its positive contribution to the great subject is not very great. C. H. P.

THE QUEST FOR HOLINESS. *By the Rev. Adolf Koeberle, D. D., Professor at the University of Basel. Translated from the 3rd German edition by John C. Mattes, D. D.* Harper and Brothers, New York and London. 1936. 268 pages. $2.50. This is a fine theological study of Sanctification. Studious pastors will enjoy it and be fed in mind and spirit. I commend the volume to any serious-minded seminary student who wants a good book for hard vacation study. The author, professor at Basel, Switzerland, is thoroughly Lutheran and is strongly preoccupied with Assurance. His book is as Biblical as Lewis Sperry Chafer's on the same subject; and is broad and deep. It is scholarly without being too heavy and relates the discussion to much solid

theological literature. Barth (now at Basel, too), Brunner, Schaeder, and Heim are frequently cited; parts of Kierkegaard likewise. Darby is the only English writer mentioned, and he unfairly. The author seems to know Calvin only from hearsay and from a German edition of the Institutes. But he writes as a Christian; and the book is characterized by insight, clear and decided expression and great loyalty to Luther and to Luther's Bible. W. T. R.

THE CHURCH, THE CHURCHES, AND THE KINGDOM. *By Philip Mauro.* The Perry Studio, Washington, D. C. 283 pages. $2.00 in cloth, $1.50 in paper. This is by no means a trivial book. Its purpose is to show the teaching of the Bible as to the Church and the Kingdom. Mr. Mauro finds that the word "church" is used in the Bible in two distinct but closely related senses, and in none other: "first, as the comprehensive and all-inclusive designation of the redeemed of the human race, embracing those now in heaven, those now on earth and those yet to be born, from the beginning of time to the end thereof; second, as the designation of a company of professed Christians voluntarily associated together as such in a particular locality on earth." Such phrases as "The historic church," "The church universal," "The history of the church" have no Biblical warrant. The Kingdom, on the other hand, is the domain of the Holy Spirit, and exists for the salvation of men. All this means that we are now living in the kingdom age, and that the Kingdom should have the emphasis in preaching instead of the Church. The church age in its completion lies in the future. This is a very interesting reversal from what is frequently taught as the Bible doctrine of the Church and the Kingdom, and the reader will find a strong argument presented for the truth of this thesis. J. C. S.

THE RESOURCES OF RELIGION. *By Georgia Harkness.* Henry Holt and Co., New York. 218 pages. $2.00. For a long time there has existed a need for just this kind of book. Dr. Harkness, who is professor of philosophy in Elmira College, defines her purpose in writing this volume as "an attempt to set forth both the basic elements of a Christian philosophy of life and a Christian strategy for meeting the neo-paganism of our day." She deals with the meaning of religion in general and in particular with the demands which the Christian religion makes upon the individual and society, analyzes the liabilities and assets of religion in the midst of the secularism of the modern world and presents a study of ways of laying holds of the resources of religion. The author doesn't merely present abstract theories and arguments about religion, but rather seeks to impart to others the truths that she has discovered through a first-hand experience of religion. Having thought deeply and clearly about her experience, she is prepared to give an answer to everyone who asks a reason for the faith

that is in her. She possesses the rare ability to be scholarly without being technical and to write simply without being superficial.

The minister who reads this book will not only have his own mind enlightened and his own faith strengthened, but will also rejoice in the discovery of a philosophy of religion that meets most admirably the needs of the intelligent laymen of his acquaintance. W. L. C.

FREEDOM IN THE MODERN WORLD. *By Jacques Maritain.* Charles Scribner's Sons, New York. 1936. 223 pages. $2.00. The author is a distinguished French Catholic theologian, professor of Philosophy in the Institut Catholique of Paris and known as one of the great figures of the Catholic intellectual renascence. The theme of the book is that "God is the supreme and overmastering interest of human personality" and that man can only find his freedom in God. "The first initiative towards good always comes from God." Ours is the secondary initiative of "created Freedom." When we will the good, it is God acting in us; but when we will evil, it is by virtue of our inherent power to refuse God's good. God could but does not will to prevent this tragedy. "For the hands of God are tied by the inscrutable designs of His love as were those of the Son of Man upon the Cross." The growth of the spiritual life is dynamic; it passes from "freedom of choice" which is the lower freedom to the Freedom of Fulfilment or Autonomy. This is the work of Grace which is a "participation in the very life of God." It is the achievement of Love. Proceeding now to a study of history and the clashing political forces of today, Dr. Maritain finds in the former man's unwearying search for his freedom in God; in the latter false conceptions of human freedom. In contrast both to the autocracies of today, such as Fascism and Communism, and to the equally false individualism of Humanism and Anarchism, the Christian State is "both personal and communal." It is the Church. Amid encircling perils to freedom in the present world turmoil, the true Christian can be neither Fascist nor Communist nor Capitalist. He must be a member of the Kingdom of God which is above Nature and above History, owning allegiance to and drawing inspiration from this higher source alone. The Church, the visible manifestation of the Eternal Order in the Temporal Order, is not to be of the world but a leavening force in the world, gradually bringing down justice and freedom. Although based upon the profound philosophy of St. Thomas Aquinas, so venerated by enlightened Catholics, there is much in this book to appeal to a good Calvinist. Dr. Maritain writes with forceful dialectic and penetrating analysis. He has no animus against Protestantism. His work is stiff reading but brings one into a bracing, higher atmosphere of thoughtful and reverent spirituality. One misses, however, a central emphasis upon Christ as the way to freedom. D. M. A.

RELIGION AND THE SCIENCES OF LIFE. *By William McDougall.* Duke University Press, Durham, N. C. 263 pages. $3.00. This volume contains fifteen essays and addresses by the distinguished exponent of the purposive behaviour school of psychology, Professor William McDougall, sometime of Oxford and sometime of Duke. The subject of the first essay gives the title to the book and at least suggests the general subject matter and the thesis around which the other essays are more or less centered. His theme in his own words is that "man . . . is more than a machine, and more than a mirror that reflects the world about him. He is an active being with power to direct his strivings toward ideal goals; and there is ground for belief that those goals are neither wholly illusory nor wholly unattainable."

The title is somewhat misleading, for there is a very loose connection between the separate chapters and the only connection with religion is that again and again, and very effectively, Prof. McDougall attacks and refutes scientific materialism and all mechanistic conceptions of life. While he is not and never has been a member of the church, he testifies that his studies in the "sciences of life" have led him "to a position more favourable to religion . . . . from agnosticism to religion." He insists his growing faith has come about through his scientific studies, and yet he admits that "these affirmations of the supreme values are arrived at by processes entirely other than those which science employs." He confesses that "they are independent of science in the sense that no conceivable discoveries made by scientific methods can refute them." His own conviction of the spiritual world and its value gives a powerful apologetic for religious faith.

Prof. McDougall's major contribution in this book, and also in all of his writings, is an insistence on freedom and a complete revolt from all materialism and mechanism that for so long a time influenced thought and thus hampered Religion.

He devotes several chapters to his hobbies of Physical Research and Eugenics, and uses the former for an argument for the further complete annihilation of any mechanistic explanation of the animate realm and he uses the latter for his insistence on the alarming fact that here in America we are a people "dying away at the top, renewing itself from the bottom, increasingly leaving the tasks and the joys of parenthood to those strata of the population least capable of reproducing and maintaining the finer qualities that have made the nation great."

Prof. McDougall is afraid his critics will accuse him of pessimism, but one finds him rather too optimistic at times—when, for example, he suggests that the industrial progress and prosperity of the United States has been due to the application of psychology in industry in the relationship between employer and the employed. It must be said in fairness that this explanation was offered in 1927—two years before

the deluge! His last essay on "Whither America?" is probably the finest, and at the same time the briefest.

The book has its value, but it can not rank with several of his other works, largely because of its loose construction and the varying value of the different essays. But anything from the pen of this great psychologist is worth reading because of his able refutation of scientific materialism. One wonders however if that battle has not already been fought, with the anti-materialists emerging as victors? J. A.

EXEGETICAL THEOLOGY.

THE LAMP OF TRUTH. *By the Rev. H. J. Dale.* Charles Scribner's Sons, New York. 72 pages. 80 cents. A booklet written to make the Bible a more vital force in the lives of young people arouses sympathetic attention. In a pocket-size volume that may be read in half an hour the author sketches some of the major questions asked about the Bible, including the history of its composition and transmission, its progressive revelation and the services rendered by Biblical Criticism. The concluding chapter deals with the abiding value of the Bible. As a stimulus to intelligent reading and further study, the book is excellent. D. M. C.

THE HEBREW HERITAGE: A Study of Israel's Cultural and Spiritual Origins. *By Charles W. Harris.* The Abingdon Press, New York City. 370 pages. $2.50. It has become increasingly evident in recent years that a true appreciation of the history of the Hebrews and of their contribution to religion involves a knowledge of the history and culture of the world in which they lived. This book is intended to give us a picture of this background and its contribution to the development of Hebrew life from the earliest times to the close of the Old Testament. The author has selected the essential facts from a mass of materials and presented them in a clear, readable style so as to give the average reader a survey of the whole field. He gives a splendid sketch of Egyptian and Babylonian influences, an account of the rise of the Hebrew nation, an appraisal of the religious and moral values in Hebrew Prophecy, a sketch of Zoroastrianism and Greek religion and philosophy and finally a study of the spiritual development of the post-exilic community. The footnotes and bibliographies will prove especially helpful in directing further study. We shall not always agree with the author's interpretations and there are some inaccuracies, but it is the best popular book in this field. H. S. T.

THE BOOK OF JOB. *Edited with an Introduction by A. Nairne.* The Macmillan Company, New York. 81 pages. $2.00. This is the

text of the Book of Job in the English Revised Edition, printed as a modern poem with marginal summaries and illustrated with four of William Blake's famous etchings In a splendid introduction of eighteen pages the author outlines the modern position on the book. He states that the Epic of Job is "the story of the conversion of a soul, to be read with anxious expectation of the issue and that sympathy which man's natural yearning for God provokes." H. S. T.

PROPHETIC HIGHLIGHTS. *By J. M. Ritchie.* Fleming H. Revell Company, New York. 129 pages. $1.25. This is a well-written and effective resumé of the Time Element in Prophecy. It will convince those who want to be convinced. But the author's exegesis is often involved and doubtful. It is written by one who loves the Word and who looks for "His appearing." R. A. L.

A GREEK PAPYRUS READER. *By E. J. Goodspeed and E. C. Colwell.* University of Chicago Press, Chicago. 108 pages. $1.50. Eighty-two papyri are printed in Greek in this volume, each papyrus being accompanied by translation notes and a brief synopsis of its contents, and a vocabulary covering the whole collection is given in the back of the book. The papyri are selected for their grammatical parallels with the New Testament, and also for their inherent interest. They contain specimens of almost every kind of document that has survived from that period, including letters, petitions, receipts, death notices, invitations, marriage and divorce certificates, love charms, magical incantations, etc. They provide the most interesting and valuable method of learning New Testament Greek that one could desire.

D. R. B.

JESUS AS TEACHER. *By H. B. Sharman* (History Professor, Yenching University, Peking, China). Harper and Bros., New York. 174 pages. $2.00. The author apparently belongs to the extreme school of Gospel criticism. In a previous volume he undertook to set up criteria for judging what was and was not historical in the records of Jesus. This volume prints without comment other than section titles what he thinks will survive the application of these historical criteria. It is thus of great interest as giving the views of the most extreme historical critics as to what part of our Gospel is historical, but it is of little value beyond that. The title and the sales-talk are quite misleading.

One must add that this is about as beautifully printed a volume as could be imagined. Hand-set throughout, with titles and paragraph signs in red; left margins unbroken and all margins of unusual width; several letters having extensions when at the end of a paragraph and other letter-groups being united by ligatures; it is obviously modeled after the best of the old humanistic manuscripts. D. R. B.

THE SOURCES OF THE SECOND GOSPEL. *By Arthur Temple Cadoux.* The Macmillan Co., New York. 296 pages. $2.25. Ever since the demonstration that Mark was used as a source by the later gospels, students have been citing the doublets and triplets of Mark as possible indications of written sources behind that gospel. There are two stories in which a multitude is fed, two in which a tempest is stilled, two in which disciples are called, two in which childlikeness is urged; there are three or more stories in which Jesus heals on the Sabbath, predicts His passion, engages in controversy with the Jewish leaders, is placed on trial, etc.

The author of the present volume attempts to sort out these duplications topically according to whether they reveal Jesus as (A) popular with the Jewish populace but opposed by the Jewish leaders, (B) popular with all the Jews but opposed by Divine Providence, often working through Gentiles, or (C) popular among the Gentiles but opposed by "the Jews" inclusively. The result is three separate gospels of approximately equal length, each with a clear outline adapted to memorization and each with a story of John's ministry, of Jesus' early Galilean ministry, of His sending out the twelve, of the gathering in the wilderness, of increasing opposition and a retirement to the North, of Jesus' prediction of His death, His journey to Jerusalem, His final controversies, arrest, trial, passion and resurrection.

"A" shows Jesus as an authoritative teacher, recounting miracles only as they bring out some teaching. It is strongly Petrine, contains all the much-discussed Aramaisma, makes much of Jesus' death and of His predictions of sufferings in store for His followers. It therefore matches what we know of the Jerusalem church under Peter at the time of the first persecution and must have been written in Aramaic about that time, say the year 40.

"B" is filled with Old Testament allusions (always from the Septuagint) and implies an audience well versed in that document. It is less interested in Jesus' teachings than in His actions, as fulfilling prophecy. Miracle stories are stressed, and are regularly viewed in the Johannine sense as "signs." The whole is intensely pro-Jewish. This chimes well with what we know of the Jews of the Dispersion during the early days of the Jewish War, say at Alexandria in about the year 66. If the tradition that Mark labored there be true, he may have been the author of this document.

"C" always quotes the Old Testament formally (as distinguished from the allusions of "B") and almost always to the effect that Jesus has superseded the Jewish Law or that the Jews themselves do not understand its true meaning. Its vocabulary is perceptibly Pauline, and it views Jesus much in the Lucan (Gentile) style as one who "went about doing good," the miracles being humanitarian in object. This easily fits into what we know of Antioch in about the year 50,

during the early days of Paul's labors among the Gentiles when "the Jews" were trying to force Jewish ritual upon Gentile converts.

At length some Roman, or one writing for the Roman church (to judge by the Latinisms in his vocabulary) united the three documents, always preferring "A" to "B" and "B" to "C." He made his own translation of "A," thus using his own vocabulary fully here; he copied loosely from "B," often retelling the story in his own words; "C," which he must have known substantially by heart, was quoted with little change. Thus the Latinisms and other peculiarities of Marcan style are found regularly in "A," frequently in "B," and occasionally only in "C." He adhered to his sources more strictly than did even the later evangelists, and whenever there was any doubt as to whether two similar passages referred to the same or different events, he recorded both with little effort to harmonize them. Hence the presence of the numerous doublets and triplets; hence the passages in which the disciples seem to hear for the first time things which had already been clearly explained to them; hence, also, the possibility of restoring the sources used almost in their original forms.

Should this restoration prove correct, we cannot but recognize the advantages in having our earliest record of the life of Christ come from Jerusalem in the year 40 rather than from Rome in the year 70; or the advantage in having three witnesses to the general story of Christ's life rather than one; or those in having, in "B," a link between the Synoptic and the Johannine traditions.

The ultimate test of a hypothesis rests, however, not in the attractiveness of its conclusions but in its ability to account for all the evidence in the case. On this point we must await the verdict of the experts. One may be sure, however, that future treatments of the subject will be profoundly influenced by Dr. Cadoux' discussion.

D. R. B.

THE MASTER'S INFLUENCE. *By Charles Reynolds Brown.* Cokesbury Press, Nashville, Tenn. 200 pages. $2.00. This books contains the Fondren Lectures for 1936. It was the author's purpose "to draw a picture of the Master, to indicate some of the main features in His philosophy of life and to suggest some of the reasons for His deep, widespread and enduring influence upon the higher life of the world." The first chapter, "The Method of His Teaching," discusses at length certain qualities of Jesus' teaching which made Him a great Teacher. The second chapter, "How He Worked," deals with the simplicity of the methods He used in making upon the world a permanent impression of His life and teaching. The third chapter, "What He Taught," is a study of His teaching concerning God, man, prayer, redemption, the future life, property, family relations, the social order, and the state. The fourth chapter, "How He Lived," deals with certain ele-

ments in Jesus' personality which might be called contradictory, but which, because of the poise and balance which He was able to effect between them, actually produced the supreme excellence of His character. The fifth chapter, "How He Overcame Evil," is a study of the spirit in which Jesus faced evil and of the attitude which His followers should take today in dealing with evil in every walk of life.

These addresses were prepared to "appeal to the ordinary intelligent hearer or reader rather than merely to a smaller group of expert theologians." His style is delightful, with many a bit of sly humor thrown in. It is not a great book, but a good one, one which both minister and layman may read with profit. J. B. C.

GOSPEL LIGHT. *By George M. Lamsa.* A. J. Holman Co., Philadelphia. 400 pages. $2.75. Illuminating studies of Palestinian customs and languages in the time of Jesus are always welcome. Many gospel passages are obscure simply because we are ignorant of contemporary habits and colloquialisms. Upon some of these passages Dr. Lamsa, himself a native Assyrian, sheds fresh light in his "commentary" upon more than 400 verses taken from the gospels. However, the preponderance of commonplace conjecture and fallacy in "Gospel Light" necessitates cautious use of its conclusions. The reviewer is not competent to pass judgment upon the references to Aramaic words and the many "errors" made by those who translated Aramaic originals into Greek.
D. M. C.

SNOWDEN'S SUNDAY SCHOOL LESSONS 1937. *By James H. Snowden.* The Macmillan Company, New York City. 382 pages. $1.35. For the average teacher these are probably the best Sunday School helps that are available. The comments on each lesson are brief, but pointed; the mental processes of the reader are stimulated, rather than dulled.
E. T. T.

HISTORICAL THEOLOGY.

CHRISTIAN WORSHIP: Studies in its History and Meaning. *By Members of Mansfield College, edited by Nathaniel Micklem.* The Oxford Press, New York. 256 pages. $4.50. This book is written by a group of British scholars, conscious and proud of their Calvinistic heritage, men who are mildly liberal but profoundly religious and deeply evangelical. An opening essay on "The Philosophy of Worship" is followed by a series of Biblical, Historical and Contemporary Studies written by such outstanding scholars as A. E. Garvie, H. Wheeler Robinson, T. W. Manson, C. H. Dodd, J. V. Bartlet, James Moffat, C. J. Cadoux, E. Shillito and Nathaniel Micklem. We hope, says the editor, "that our historical studies may be accepted as a serious

contribution to this great subject, and that our later chapters in particular may serve as an interpretation, and in this sense as a vindication of the common tradition of our Reformed Churches." Particular attention is given to the Sacraments of Baptism and the Lord's Supper. Not a "popular" book in the American sense, serious minded students will find in it much of value, regarding both the meaning and the practical conduct of Christian worship. E. T. T.

EUROPEAN CIVILIZATION: ITS ORIGIN AND DEVELOPMENT. *By Various Contributors, under the direction of Edward Eyre.* Vol. IV. THE REFORMATION. Oxford University Press, New York. 754 pages. $5.50. The various essays in this book deal with the Reformation on the Continent, in England, Scotland and Ireland, and with Religious Persecution. It is a history of the Reformation as seen by Roman Catholics, or those with strongly Catholic sympathies. In spite of prejudice and misunderstanding it contains much good history, including a good deal of historical data overlooked by Protestants. After all, Protestants need to understand the Catholic viewpoint and to see the Catholic side of the religious question. Therein lies the chief value of this work for the readers of this review. E. T. T.

THE CHURCH THROUGH HALF A CENTURY. Essays in honor of William Adams Brown, by former students. *Editors, Henry Pitney Van Dusen and Samuel McCrea Cavert.* Charles Scribner's Sons, New York City. 426 pages. $3.00. In the last fifty years there have been significant developments in theology, study and interpretation of the Bible, worship, Christian education, home and foreign missions, in fact in almost every phase of American religious life. In this volume, sixteen eminent scholars, former students of William Adams Brown, describe the most important changes in their own respective fields, changes which we need to know if we are to understand the present religious situation; appended are "selected references" for further study. All the contributions are valuable, some are outstanding. The volume as a whole is exceedingly rich. I would say that in any list it should stand out as one of the ten or twelve "books-of-the-year." It will do more to orient one in our present day religious world than any other single volume. E. T. T.

MAKERS OF AMERICA. *By Hugh Anderson Moran, Ph. D.* Cornell United Religious Works, Barnes Hall, Ithaca, N. Y. 204 pages. $2.50. After ten years of research the author presents herewith "a study of the lives of sixty-three persons elected to the American Hall of Fame, from the point of view of their heredity, social and economic status, education, religion and moral training, in an attempt to discover significant factors in their early years." Dr. Moran has rendered an

invaluable service to teachers and religious workers in analyzing the principles of character formation. One wishes that the author might have clothed more of his facts with the garments of life by using anecdotes, even at the expense of filling more pages. But as a statistical study his work leaves nothing to be desired. Parents and teachers of religion will find here a unique handbook for training young life.

J. A. R.

PROPHETS OF THE SOUL. *By Joseph M. M. Gray*, Chancellor of the American University, Washington, D. C. The Abingdon Press, New York. 267 pages. $2.00. A popular presentation of representative American theologians (especially in New England), intended to illustrate "the emancipation in America from the early Calvinism of pre-revolutionary days to the Liberal Evangelicalism which now quite generally prevails." The men who taken in sequence do illustrate a most important phase of religious development in America are Cotton and Increase Mather, Jonathan Edwards, George Whitefield, the Methodist Itinerates, William Ellery Channing, Horace Bushnell, Phillips Brooks, George A. Gordon and Washington Gladden. The author attempts to deal with each figure sympathetically and fairly but is outspoken in his condemnation of "Calvinism," which he identifies altogether too narrowly with its "distinctive" or "characteristic" points. It is on this account not very pleasant reading for one who still prides himself on his Calvinism. It is however an excellent work to introduce one to the gradual change which has come over the theological climate of America. And it must be confessed, few of us preach Calvinism as our Fathers did.

E. T. T.

MOVEMENTS OF THOUGHT IN THE NINETEENTH CENTURY. *By George H. Mead.* Edited by Merritt H. Moore. University of Chicago Press, Chicago. 1936. 558 pages. $5.00. This is the posthumous work of an American philosopher whom John Dewey has styled "a seminal mind of the very first order." It has been painstakingly edited from the notes of his students taken down from his lectures at the University of Chicago. This impressive volume represents a survey of modern philosophy from Rousseau and Kant to Bergson, James and Whitehead. It is not, however, the faithful reproduction of a mere scholar but the fresh re-casting of an original mind in surprisingly fertile relevance to present day problems. Specially illuminating are the chapters on the Romantic Philosophers (Fichte, Schelling and Hegel), on Karl Marx and Socialism, on the Industrial Revolution and on Bergson's Vitalism. Professor Mead's own point of view is strictly evolutionary, naturalistic in its deification of the scientific method and yet approaching Idealism through its emphasis upon Self-Consciousness. His interest in modern thought is secular rather than theological and his discus-

sions of religion in relation to science, industry and society, while suggestive, are superficial. His residual theism is either highly attenuated or successfully concealed. The style is informal, concise and expressive. The viewpoint is broad and humane but not essentially spiritual. D. M. A.

RELIGION ON THE AMERICAN FRONTIER. VOL. II: THE PRESBYTERIANS, 1783-1840. A Collection of Source Material and a Contribution to the Social History of America. *By William Warren Sweet.* Harper and Brothers, New York. 939 pages. $3.50. Dr. Sweet is our leading expert on American Church History. In "The Story of Religion in America" he has given us our best account of the development of religion in the United States. Many other valuable volumes have come from his pen. A few years ago he gave us the first of a projected series of volumes on Religion on the American Frontier. The present volume, the second in the series, is of special interest to Presbyterians. One hundred and twenty-five pages are given over to a sketch of the development of Presbyterianism from the Revolution to about 1840, particularly on the western frontier, and to the contribution of the Presbyterians to the culture and education of the West. The remainder of the book—more than 800 pages—is devoted to documents illustrating the work of Presbyterians on the Frontier, minutes of Presbyteries and Synods, session records, subscription lists and reports, mis sionary correspondence, personal correspondence, certificates of licensure, records of preaching tours, frontier autobiographies and the like. These documents, collected from many sources, are inaccessible to the average Presbyterian and without much pains even to the historical specialist. The book as a whole is therefore a mine of wealth to anyone interested in Presbyterian history. The exhaustive bibliography at the back of the book adds further to its value.

Presbyterians would do well to study the history of this particular period. As Dr. Sweet points out, they had the best chance at its beginning of becoming the greatest of all the American churches both in point of numbers and in influence. They failed to measure up to their opportunities and fell behind other evangelical bodies working on the Frontier. Dr. Sweet's opening sketch and the documentary material which he has collected helps us to understand the reason for their failure.

This book is a major contribution to the history of the Presbyterian Church. E. T. T.

A HISTORY OF THE PRESBYTERIAN CHURCH IN TEXAS. *By William Stuart Red.* The Steck Company, Austin, Texas. 433 pages. Mr. Red, who devoted "practically his whole life" to gathering the material for this book, did not live to put it in final form. The condensation

and editing of the voluminous material which he had collected was carried out most ably by his wife, and 'favorite nephew,' Malcolm L. Purcell, pastor of the Presbyterian Church at Port Arthur, Texas. The book contains a mass of detailed information, names and dates of ministers and churches, for example, that will be of especial interest to Presbyterians in Texas but also to others who are interested in the development of our own branch of the church. Special attention is given to the development of the educational institutions in Texas and to the lives of the early ministers. There are numerous pictures of ministers and churches. The book is a welcome addition to our Southern Presbyterian bibliography and should find a place in many Presbyterian homes, certainly in every devoted Presbyterian home in the great Synod of Texas. E. T. T.

MOODY STILL LIVES. *By Arthur Percy Fitt.* Fleming H. Revell Co., New York. 159 pages. $1.50. The D. L. Moody Centenary will be celebrated in 1937. This volume is written in celebration of that occasion by his son-in-law and former secretary, A. P. Fitt. There is little that is new in the volume but it is written by one who through deep devotion and intimate association has caught Moody's style as well as his spirit. The book consists for the most part of anecdotes about Moody and of some of the unforgettable sayings of Moody himself. I am glad to add it to my other volumes about Moody (W. R. Moody, Gamaliel Bradford, Charles R. Erdman) and hope it will be widely read during the coming year. Moody was not only a very good man but also a very great man, and this book—brief, popular—makes him walk again in our midst. E. T. T.

THE STORY OF THE AMERICAN NEGRO. *By Ina Corinne Brown.* The Friendship Press, New York City. 208 pages. Cloth, $1.00. Paper, $.60. In the Foreword the author declares: "This book is not another study of the race problem as such. It is rather a simple, chronological story of the Negro as the chief figure in one of the most dramatic migrations and adjustments made by any people in human history." In the postscript she expresses the hope that "through the pages of this book Negro Americans along with white Americans may have been helped to understand a little better why both white and colored people feel as they do each toward the other race, and that it may perhaps be a little clearer that the problems involved are not so much those arising from innate differences in whites and Negroes as from a difference in 'dominance race' traits and 'minority group' attitudes." The opening chapters of the book give us the history of the Negro in America (with a look backward into his past in Africa); the closing chapters describe his present status and achievements. Miss Brown was born and educated in the South and for a number of years served

as the secretary for the missionary education of young people in the Methodist Episcopal Church, South. She writes objectively, fairly, with no partisan rancor or sectional prejudice, with a genuine understanding of the problems of North and South, of Negroes and White. And no one can read this book, whether he be white or black, from the North or from the South, without a more sympathetic understanding of the actual problem (historically conditioned) that confronts us today in the North and in the South. This is a small book. I wish it could be read by every American and especially that it might be used as intended as a study book in all of our American churches.

E. T. T.

MISSIONS TOMORROW. *By Kenneth Scott Latourette.* Harper and Bros., New York. 215 pages. $2.00. The author of this book, who is Professor of Missions and Oriental History in Yale University, has for many years occupied a prominent place in the Christian Missionary enterprise and is internationally recognized as an authority in this field of work and study. He is thoroughly evangelical in all of his viewpoints and conclusions, accepting unequivocally the historic faith as to the adequacy and finality of God's revelation in Christ. He affirms his conviction as to the obligation resting upon Christians to share with all the world our knowledge and experience of Christ. To him the Christian missionary enterprise is not simply a religious quest, not the cross-fertilization of ideas nor the promotion of the impenetration of western culture among the other peoples of the earth. For him Christianity has its rootage in history. "It centers its message about a historic person Jesus. The Christian faith rests upon an Act of God in time, upon the revelation of the Divine in the teachings, life, death and resurrection of Jesus and upon . . . the evidence of the work among men of that Spirit which proceedeth from the Father and the Son. These historical facts do not change." "Sin, suffering, and the mystery of life and death . . . give no indication of disappearing. The Christian answer to them has proved valid in the past and we have no reason to doubt that it will do so not only in the new day but in whatever other days may come." With this background of convictions and experience Dr. Latourette has written an unusually interesting and informative discussion on The Day Which is Closing, the Forces which Made it, and A Survey of the Missionary Enterprise. This latter geographical and historical review of the work of the modern missionary movement in the different countries of the world is the most compact, comprehensive and satisfying that has yet been written. Following this the author gives us three chapters on The Forces and Movements which are Making the New Day, The Need for Missions in the New Day and The Program of Missions in the New Day. The book as a whole is a sane, scholarly and appreciative pres-

entation of the missionary enterprise of the last century and a quarter, its personnel, program, policies and achievements, and a preview of the needed program and methods for the years just ahead of us. It will be found deeply interesting not only to the student of missions but also to all who are concerned about the forces and movements which are shaping the age in which we live. D. W. R.

AFRICAN BRIDGE-BUILDERS. *By William C. Bell.* Friendship Press, New York. 168 pages. $1.00 (paper, $.60). The editor of this little book has lived for many years as a missionary in Angola, and out of his familiarity with African life and customs has selected a number of stories and folk tales which are intended as an aid to the better understanding of the backgrounds of African Culture. Young people will find in many of them that peculiar charm which characterizes the Uncle Remus tales. In addition to the fables and folk stories there are also biographical narratives of a few of the great characters, some well-known and some whose fame has not spread beyond their own tribes, who have led their own people into the knowledge of Christ. The African story-tellers are bridge-builders, spanning the past and the present, teaching lessons of courage, sacrifice and loyalty. The Christian missionary has also been a bridge-builder, erecting a crossing over the wide chasm which separates Europe and America from Africa. Hence the title for the book. D. W. R.

OUT OF AFRICA. *By Emory Ross.* Friendship Press, New York. 197 pages (plus 15 pages Appendix and Reading List). $1.00 (cloth $.60). The author of this volume grew up in close contact with the Negroes in Mississippi. Since 1912 he has had wide and varied experience as a missionary in Liberia and in Central Africa. Returning to America in 1933 he is now secretary of the American Committee on Work in the Congo and also of the African Welfare Committee of the Federal Council of Churches. In the present volume he writes most interestingly and suggestively of Africa Appropriated and Convulsed; African Society and Land; Africa and World Peace; Young Africa at School; The Christian Mission in Africa, and The African Church of Tomorrow. The Book is well worth reading and would make an excellent text as a basis for a study and discussion group. D. W. R.

KAGAWA: AN APOSTLE OF JAPAN. *By Margaret Bauman.* The Macmillan Co., New York. 95 pages. $.75. This tiny book is an easy outline of the life of the great Japanese Christian. To those who are familiar with his life, or those who have read Axling's life of Kagawa, this book will add little. For young people or those who will not read a fuller life it has value. C. H. P.

With Christ Into Tomorrow. *By Hunter B. Blakely, D. D., Th. D.* Presbyterian Committee of Publication, Richmond, Va. 160 pages. $.50 (paper cover). This book is a combined mission-study book for the Home and Foreign Mission Committees. Dr. Blakely states that he has written it in response to the request that "a fresh statement be given of the motives and objectives of missions in the light of the present world situation."

Dr. Blakely is exceptionally well qualified for the task that was committed to him. He is in touch with the modern world. By extensive travel, by wide reading and patient scholarship, by an exceptionally interesting range of contacts with the dynamic religious personalities of our day and by a passionate interest in missions both at home and abroad he had laid the foundations out of which a book such as this could come. By apt illustration and by superb writing, he has given us a book that profoundly grapples with the problems of missionary statesmanship today and at the same time is suitable for use as a textbook to be read and studied by the whole church. With a breadth of vision that enables him to see the whole task of the church, Dr. Blakely has been able to realize the inseparable nature of the tasks of Home and Foreign Missions and to state the missionary purpose in a way that should prove equally satisfactory both to the older churches of America and to the younger churches that are rising in other lands. The years just behind us have been years of seeming discouragement in missionary activity. It is therefore very fortunate that Dr. Blakely takes a broad view that covers the whole seventy-five years of the history of our church as a separate body. These years have been marked by a missionary advance unequalled in Protestant missionary history. They are to us today a heritage, an inspiration, and a challenge.

The only adequate answer that the church can give to this masterly statement of her missionary obligation is to respond to its call with a renewed dedication to the cause of making Christ master of all areas of life both at home and abroad. It is safe to say that it is such an answer that would be most satisfying to the heart of the author of this book. H. R.

Ignatius Loyola. *By Robert Harvey.* The Bruce Publishing Company, Milwaukee, Wis. 273 pages. $2.25. "Following upon the lives of Ignatius by Sedgwick and Van Dyke," says the General Editor of the Catholic Science and Culture Series, "the present volume, by a third non-Catholic biographer, is a convincing evidence of the inherent interest of the world at large in the soldier saint Loyola." It is indeed a striking fact that the recent appreciative life by the son of Henry Van Dyke should be followed so soon by an even more appreciative life by a Presbyterian clergyman from Canada; still more

striking that the book should meet with the full approval of the Jesuits and be published by them for a Catholic as well as a non-Catholic public. A partial explanation is found in the fact that Ignatius was a thoroughly consecrated man, truly a Christian saint, even if we Protestants are sure that he had "zeal, without knowledge." His life and work is certainly interesting and significant for both Catholics and Protestants. Few of us will accept all of the author's judgments, the suggestion, for example, that "inspiration by the Holy Spirit assisted Ignatius in the writing of the Exercises." The book is based, however, on original sources, is beautifully written, and with the exception of some statements like the above is a fine, popular account of the life and work of the founder of the Jesuits. E. T. T.

PRACTICAL THEOLOGY.

THE SEARCH FOR A NEW STRATEGY IN PROTESTANTISM. The Fondren Lectures. Ivan Lee Holt. 190 pages. $1.50. Cokesbury Press, Nashville, Tenn. It is to be expected that out of his wonderful worldwide experience as President of the Federal Council of Churches of Christ in America there should come a book giving to the world matters that he deemed of superlative import. This is the book, first delivered in May 1935 as the Bevan Lectures at Parkin College, Adelaide, South Australia, and later revised and given upon the Fondren Foundation at the Southern Methodist University. It is likewise to be expected that Dr. Holt should plead for a real union between the divided forces which make up the church of Christ in the modern world. He does so plead, with power, for the baneful influences of a divided church have been burned into his thinking. Yet the great value of this series of lectures to me lies in their incisive evaluation of the various movements abroad in the Christian world, in the sane and inevitable manner in which he places his finger upon the weaknesses of the proposals which promise so much but which are doomed to bring disallusionment to those who follow them in the hope that each will offer a magical way out of our situation. No one who seeks a firm, well-written and easily comprehended analysis of all movements in the Christian world of 1936 can afford to neglect this book. C. H. N.

THE RETURN TO RELIGION. *By Henry C. Link, Ph. D.* The Macmillan Co., New York. $1.75. It is an event worth celebrating when a really significant book is published. Dr. Link's brief for religion is such a book, and I recommend its reading to the thoughtful amongst us For the preacher there is sermon material; for the pastor, sound counsel; and for the educationalist, judgments which should challenge his best thinking. This book is a sort of apologia for religion, not after the fashion of the theologian but rather after the pattern

of the psychologist. Dr. Yellowlees has written "Psychology's Defense of the Faith." Dr. Link is bolder and his book might well be entitled Psychology's Demand for Religion. The author ranks among America's foremost scientists in the field of psychology. Nearly all his previous authorship has been confined to the strictly technical field of psychology. His first book, "Employment Psychology," was translated into several foreign languages and at once gave him international recognition. The book before us is his first essay in a popular vein and was made possible by his intimate contacts with the problems of over four thousand normal individuals who had brought these problems to him. Dr. Link is director of the Psychological Science Center of New York, a group of eminent psychologists.

"The Return to Religion" is, in a sense, autobiographical, but it is more than this. It is a condensation of the biographies of thousands of people who have come under the author's observation. "It is the story," to use the author's own words, "of many individuals who, in these chaotic times, are groping for the verities of life, for some sure foundation upon which they might rear the structure of their happiness." The reader who considers the essence of faith to be an intellectual assent to doctrinal formulas will not find this book congenial reading, because religion means a great deal more to the author than creed. In the purview of this book religion is "the belief in God as a Supreme Being; the belief in a divine moral order expressed in the ten commandments, and in the life of Christ; and the acceptance of the church as the chief, even though imperfect, vehicle of religious truths that are greater than science and values that are higher than reason" (p. 14). Here is a rigorous scientist, in early life alienated from the faith of his fathers, in later life brought back to it in the routine experience encountered in the practice of his profession, psychology.

Some of his unexpected discoveries which have turned him, willy-nilly, back to a revaluation of religion in the life of a man, discoveries which came in his application of modern psychology to human problems, are: (1) Psychological tests show that people who go to church have better personality traits than those who do not (p. 13); (2) Children who go to Sunday School show better personality traits than those who do not (p. 99); (3) "No discovery of modern psychology is more important than its scientific proof that self-sacrifice is the foundation for self-realization" (p. 33); (4) The mind coupled to religion is not so readily swayed by passions which, under an enlarged vocabulary, parades as reason (p. 70); (5) Psychological tests show that formal education, above the grade schools, does little or nothing to improve personality (p. 144); and the author concludes that "liberalism is too often the result of an indiscriminate releasing of a person from the traditions of the past without substituting an ade-

quate set of restraints for the future. Children who are liberal with their parents' property and liberals who are free with the lives and property of society stem from the same source" (p. 160). "The strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too young to accept" (p. 111). This is a book well worth reading. F. H.

SOLVING PERSONAL PROBLEMS. *By Harrison Sacket Elliott and Grace Loucks Elliott.* Henry Holt & Co., New York. 321 pages. $2.00. This manual for personal counsellors has been prepared as an aid for those who counsel others in meeting the personal difficulties of life. It is thus especially useful for teachers, ministers, deans and association secretaries. It is not a technical discussion of any particular form of professional therapy but is intended rather for use by what is coming to be called the "lay counsellor." While not written for use with any special age, it would no doubt be more helpful for those counselling older adolescents, younger adults and persons in middle life. It touches in a suggestive way the common problems of life, helps one to see how they may be analyzed, and proposes ways for solution. It can be recommended as a sane and useful work on counselling.

L. J. S.

CREATIVE SOCIETY. *By John Macmurray.* Association Press, New York. 1936. 168 pages. Price, $1.50. The scope of this book is indicated in its sub-title, "A Study of the Relation between Christianity and Communism." Of the increasing number of books in this field this seems one of the most significant. John Macmurray is one of the most incisive of the younger British thinkers. The central idea of his book is that there are two basic factors in human life, love and hunger, both of which must have place in any realistic religious philosophy and in any worthwhile social organization. Communism fails to attain a satisfactory view of life because it builds all on the hunger impulse. The constructive ideas of Communism come, he says, from Christianity, and only a true Christianity has power to reach the ideal which moves in Communism. On the other hand, Christianity as actually organized has too often failed because it left the hunger impulse to work undirected and uncontrolled. In what seems to me the keenest sentence in his book the author says that "the idealism of pseudo-Christianity consists finally in the divorce between love and hunger, through which love becomes an ideal and hunger is left free to control and determine action."

The strength of the book is in its insistence that a religion indifferent to economic and social realities is only a pseudo-Christianity. The weakness of the book is its tendency to look upon Christianity mainly as a means for social rebuilding, and thereby to risk elements

in Christianity more important than any social goal. In line with this tendency there is an altogether inadequate analysis of Jesus' work and teachings, a superficial diagnosis of sin and an apparent indifference to immorality. I am told by those who know Macmurray personally that he has a far more adequate conception of Christianity than this book would indicate. It is a book which needs to be read critically but which is exceedingly valuable and stimulating. It makes a real contribution to the all-important task of building within and through the Christian church of today a truly Christian society. J. J. M.

A Diary of Private Prayer. *By John Baillie, D. D., D. Litt., S. T. D.*, Professor in the University of Edinburgh. Charles Scribner's Sons, New York. 1936. 135 pages, of which 66 are left blank for other petitions and intercessions. $1.50. Those who regret a lack of complete Presbyterian orthodoxy in some of Dr. Baillie's theological works need not fear to put this little book into their friends' hands. These morning and evening prayers for a month will guide the worshipper into penetrating apprehension of his own sins and into adoration, praise, petition and intercession, in the light of the great doctrines of our holy Christian faith. The book is prepared as an aid to private devotion. But he who can pray like this in private will really lead in public prayer. I plan to give several copies to friends in my congregation. W. T. H.

Taking Hold of God. *By Samuel M. Zwemer.* Zondervan Publishing House, Grand Rapids, Mich. 188 pages. $1.50, cloth; $1.00, paper. One would naturally expect anything from the pen of Dr. Zwemer to be both worthwhile and most helpful. He will not be disappointed in this volume. It is a treatise on Prayer. We need only to recite the titles of the chapters to set before you the wide scope of its treatment: The Nature of Prayer; Place and Posture in Prayer; The Time Element in Prayer; The Power of Prayer; Hindrances to Prayer; Non-Christian Prayer and Missions; Prayer and Missions; Some Old Testament Prayers; The Prayers of Paul; The Lord's Prayer; The Prayers of Our Lord. The volume closes with a devotional service of meditation and a selected list of books on prayer. The whole is reverent and devotional and no one can read this volume without having a deeper appreciation of prayer and a strengthening of his own prayer life. There are also a few blank pages at the end where we may record any answers to prayer in our own experience. We are indebted to Dr. Zwemer. E. T.

Sermon Hearts From the Psalms. *By William H. Leach.* The Cokesbury Press, Nashville. 319 pages. $2.00. This book inspired me to a series of Prayer Meeting Talks on the "hearts" of the Psalms.

It contains one hundred and fifty sermon outlines by one hundred and three preachers of every shade of theological opinion. It is well-printed and has a unique arrangement of type that shows at one glance whether a paragraph is a direct quotation from the preacher, a re-quotation from some other source or the editor's own condensation. The outlines did not impress me greatly. The one really helpful thing is the suggestion of themes and texts. R. A. L.

THUNDER OVER SINAI. *By Edwin McNeill Poteat, Jr.* Harper and Bros., New York. 118 pages. $1.00. This book bears a striking title. One who knows Dr. Poteat will expect to find some thunder of his own—and he will not be disappointed. With the exception of the last chapter, the text of which is "God is Love," the sermons do not get beyond the range of the Sermon on the Mount as confined to the 5th chapter of the Gospel of Matthew. The words of Christ, "I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven," really define the scope of this book—as applied to Brotherhood, Conduct, Honesty, Pacifism, Sharing and kindred subjects. It is a strong and thought-provoking series of sermons on practical righteousness. E. T.

PLEADING WITH MEN. *By Adam W. Burnet, D. D.* Fleming H. Revell Co., New York. 189 pages. $1.50. The scope and method of Dr. Burnet's book can best be obtained from the author's own words: "I propose in these Lectures to make a pretty wide detour, or what may seem so. In the first we shall consider the Church as it was in the moving beauty of its childhood, a Christian Fellowship; in the second, the supreme place that Worship must always take; in the third, the Prayers of the Sanctuary, the Sermon as seen in the context of these, and the preacher's inner life; in the fourth, Preparation for the pulpit and the Construction of the sermon; in the fifth, the Writing and Delivery of the sermon, with some of the notes of true preaching." In clear, marching English, with a wealth of illuminating material from his wide reading and personal experiences, Dr. Burnet in these Warrack Lectures has given us a most timely, interesting and helpful book on preaching. B. R. L.

CHRIST FOR THE NATION. *By Walter A. Maier.* Concordia Publishing House, St. Louis, Mo. 272 pages. $2.50. This book is made up of a series of radio addresses given at the Lutheran Hour. It is heartening to know that such messages as these are sent by radio to the multitudes, for here Jesus Christ is exalted and the Cross made central. It is a refreshing book in its spiritual tone, its evangelistic appeal and in its emphasis upon the fundamentals of the Christian faith. J. C. S.

THE HEAVENLY OCTAVE. *By F. W. Boreham.* The Abingdon Press, New York. 115 pages. $1.00. When Mr. Boreham appeared recently before the Scotch General Assembly he was introduced as "one whose books had furnished illustrations for many a sermon." This no doubt will be true of this present volume, which is a departure from the essays of Mr. Boreham. This is a series of eight sermons on The Beatitudes, each of which is treated with the originality and freshness which we have learned to expect from his gifted pen. E. T.

THE LIVING FOUNTAIN. *By Karl Heim.* Zondervan Publishing House, Grand Rapids, Mich. 169 pages. $1.00. Dr. Heim is Professor of Systematic Theology at the University of Tuebinge, Germany. This volume, introducing him to a non-German speaking public, is a translation by Rev. John Schmidt of the Augsberg Lutheran Church of Detroit of Eleven Sermons from the pen of Dr. Heim. These sermons are well constructed, often with a fresh viewpoint, with an acceptable orthodoxy. A few titles we find in turning over its pages are: "Overcoming Doubt," "What Must I Do to be Saved," "The Elevated Christ," "The Power of Witnessing," "God's Wages," "Time and Eternity." The volume will make an interesting addition to the preacher's "sermonic" shelf. E. T.

MAKING FRIENDS WITH LIFE. *James Reid.* 288 pages. Cokesbury Press, Nashville, Tenn. $2.00. Readers of the British Weekly who enjoy the brief sermons each week from the pen of James Reid—and surely this must include all subscribers to this periodical—will be delighted to get this volume, which preserves fifty-seven of them, revised by the author, in attractive and permanent form. To Dr. Reid Christianity is not an escape from life but the only means whereby in all circumstances it is possible to be at peace with life and find it truly good. The themes run the whole range of human experience, are right on our street through the balmy winds of summer and amid the fierce storms of winter, and in each message there is something genuinely helpful. The final eight are upon the verses of the Twenty-third psalm. So beautiful are they in style and exposition that they deserve separate publication in a little volume. C. H. N.

BOYS WILL BE MEN. *By Boyd Edwards.* Fleming H. Revell Company, New York. 1936. 191 pages. $1.50. On the occasion of the centennial of his school, the headmaster of Mercersburg Academy publishes by request certain special day sermons and addresses delivered to his student body. These twenty-four messages are clear, crisp and concise, and will be useful to anyone dealing with boys of preparatory school age. J. A. R.

THE WHISPERING GALLERY. *By Sidney H. Price.* Charles Scribner's Sons, New York. 100 pages. $1.00. Here is a pocket-size edition of twenty-nine five-minute talks to children on a variety of general themes. For each talk there is a Scripture text, but with two or three exceptions no direct reference is made to the text in the body of the talk. In fact, very little direct use of any sort is made of Scripture story or setting. The talks are freely illustrated. Because the author is English many of the illustrations have English settings and an English "flavor." In the opinion of the reviewer these talks will prove helpful to the minister who preaches to children by furnishing him with much suggestive material. J. B. C.

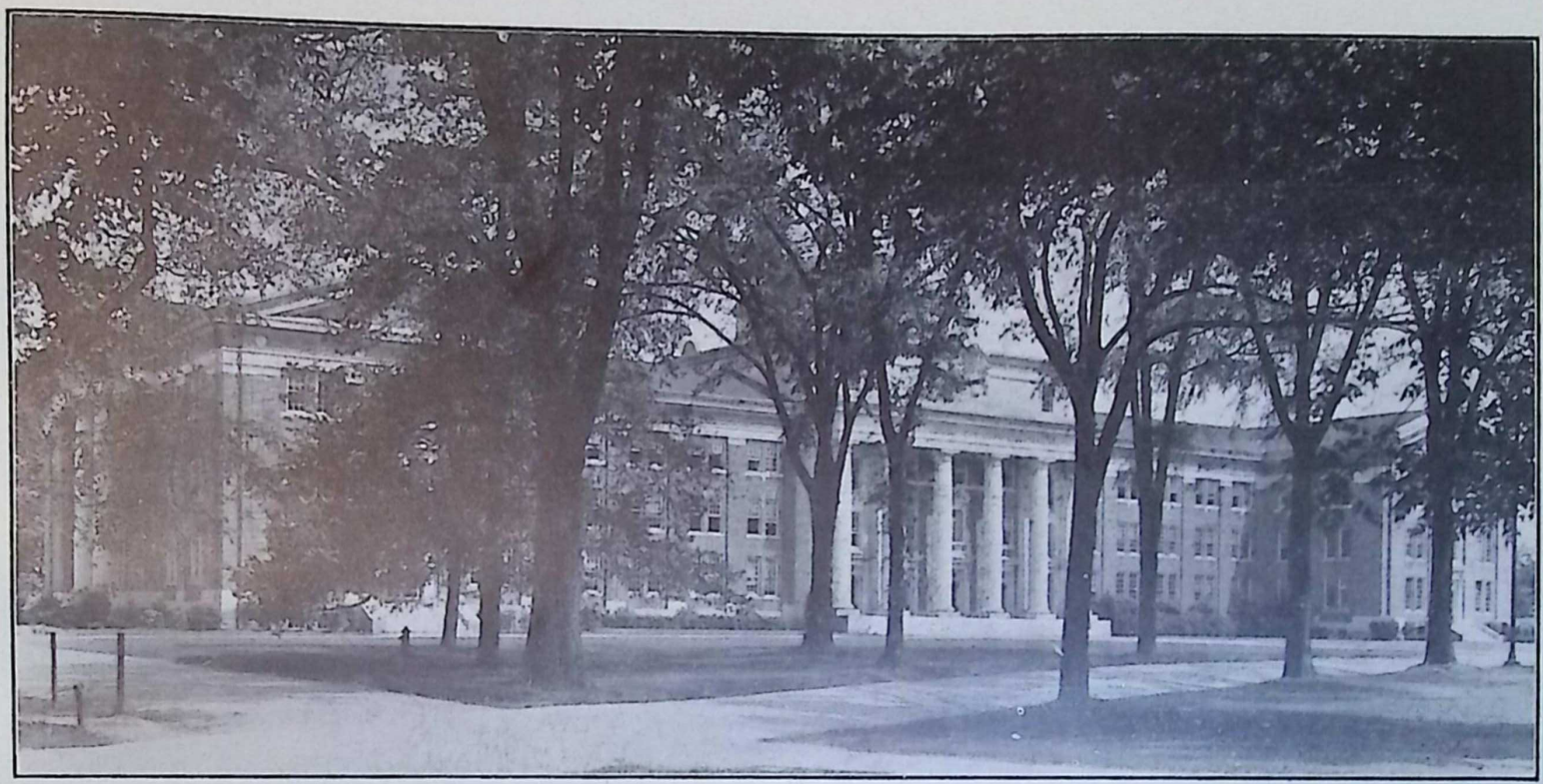
I KNEW THEM IN PRISON. *By Mary B. Harris.* Superintendent of the Federal Industrial Institution for Women. The Viking Press, New York. 400 pages. $5.00. Twenty-two years ago on the first of July this year, Dr. Mary B. Harris, having spent two years in travel and study abroad, commenced her career in the care of criminals. This book is largely the story of her experiences with thousands of prisoners. The author, a daughter of a Baptist minister and college president, is a Ph. D. of Chicago University and an accomplished musician. She has given us in an attractive way the story of her experiences at the old Women's Workhouse on Welfare Island, New York, on a model farm in New Jersey, at the State Home for Girls at Trenton and at the new Federal Institution at Alderson, West Virginia.

Crime and how to cure it is a question of great moment in our modern America. Do you want to read a practical treatise on psychiatry? Here it is. Every parent, teacher, social worker and minister will find helpful suggestions about dealing with individuals. The author proves that the most serious problems may be solved through right motivation. The following quotations reveal the simplicity of style and also the tenor of the treatise. "Education is a slow process and requires a more or less serene frame of mind on the part of both teacher and learner. It needs also a calm and steady background on which to paint its delicate colors." In speaking of the prison population at Alderson, W. Va., she says: "We feel that it is futile to expend effort on physical rehabilitation and on intellectual and manual training if we send our pupils back to society with their anti-social attitude unchanged. We are then only manufacturing more capable and clever violators of the law. Our prime purpose must be to change their attitudes, to convince them of their responsibilities toward their families, society and the state, to show them a way of life that will not only be productive of right conduct toward these entities but will also be a source of self-respect and abiding satisfaction. This must be accomplished gently, and in a large measure indirectly, by the moral atmosphere and general tone of the institution itself. Many factors contribute directly to this end—important among which are the co-

operative clubs and educational activities already described. However, to reach the mainspring of right thought and action and actually to change the inner life, we must go much deeper and call upon the resources of religion, without which, I am convinced, reform in conduct is little more than superficial veneer. Lasting results can seldom be achieved, I believe from my experience, unless these depths are touched." Again, in speaking of the relationship of criminals to society, she concludes as follows: "We must remember always that the 'doors of prisons swing both ways'; that most of their tenants are coming back to the community to sit beside us in the street-cars, and beside the children of our families at the movies, with no bars between and no wall around them. Unless we have built within them a wall of self-respect, moral integrity and a desire to be an asset to the community instead of a menace, we have not protected society—which is ourselves—from the criminal." H. W. M.

BIBLICAL THEOLOGY

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS—1937. *By Wilbur M. Smith, D. D.* W. A. Wilde Co., Boston, Mass. 400 pages. $2.00 This, the sixty-third annual volume of Peloubet's Select Notes, is indeed an encyclopedia of information and one of the best investments that the average Sunday School teacher can possibly make. It comes in its usual outward form, a form that has been tried and proved by successive generations of teachers, but richer and fuller under its present editor than ever before. It is exceptionally strong in its exposition of the biblical text, with a well prepared and suggestive plan for every lesson and other usual helps. The editor, formerly pastor of the Presbyterian church in Covington, Va., is definitely a conservative. He seems to have read widely in a variety of fields, as well as in the field of Biblical interpretation. In the lesson on Creation, however, he leaves the impression that Dampier-Whetham, "the author of the best one-volumed History of Science in the English language," approves the Mosaic cosmogony. As a matter of fact, Dampier-Whetham in this volume refers to Darwin's "destruction of the crude dogma of separate specific acts of creation" and of "the childish story of the six days, with their separate acts of creation." In the same lesson, dealing with the third creative day, Dr. Smith says, "This is the first appearance in the Bible of the word, 'third.' Here we have the beginning of those many Old Testament references which point to the resurrection of Christ." This is a misleading brand of Typology. The stories in the opening chapters of Genesis are accepted as literal historic facts. There is at least one reference to the Millenium. The book as a whole however is one which can be used with great profit by any teacher of the Bible, even those who in some respects would prefer a slightly different interpretation. E. T. T.



CHAMBERS BUILDING, DAVIDSON COLLEGE, NORTH CAROLINA

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THE DAVIDSON COLLEGE CENTENNIAL.

By the Rev. Walter L. Lingle, D. D., LL. D.,
President of Davidson College, Davidson, North Carolina.

It has been said that every institution is the lengthened shadow of some man. That is not true of Davidson College. A multitude of men and women, including trustees, faculty, students, alumni and friends, have had a part in making Davidson College what it is today. For example, more than ten thousand people contributed to the erection of the New Chambers Building in which the administrative offices and classrooms of the college are located. Inasmuch as the college is entering upon its centennial year the editor of the Review has graciously invited me to contribute an article telling something of its history and of its service to the church. This I shall try to do.

It is the custom to write the history of an institution by tracing the history of the administration of each of its several presidents. The length of this article does not permit of that method. Perhaps this is well. For, after all, the success or failure of an institution is due quite as much to the faculty and friends as to the administration. However, I am going to give the names of all the presidents of Davidson right now with the dates of their administrations. These will serve as land-marks as we trace the history of the college by epochs. They are as follows: Rev. Robert Hall Morrison, D. D. (1836-1840); Rev. Samuel Williamson, D. D. (1841-1854); Rev. Drury Lacy, D. D. (1855-1860); Rev. John Lycan Kirkpatrick, D. D. (1860-1866); Rev. George Wilson McPhail, D. D., LL. D. (1866-1871); Prof. John Rennie Blake, M. A., Chairman of Faculty

(1871-1877); Rev. Andrew D. Hepburn, D. D., LL. D. (1877-1885); Rev. Luther McKinnon, D. D. (1885-1888); Rev. John Bunyan Shearer, D. D., LL. D. (1888-1901); Prof. Henry Louis Smith, Ph. D., LL. D. (1901-1912); Prof. William Joseph Martin, Ph. D., LL. D. (1912-1929); and Rev. Walter L. Lingle, D. D., LL. D. (1929-).

I.

Davidson College, a four-year college for men, is located twenty miles north of Charlotte, in Mecklenburg County, North Carolina. It was founded in 1837 under the auspices of Concord Presbytery, which, at that time, covered a large part of the western half of North Carolina. Its location is not an accident. In those earlier days Mecklenburg was a hot-bed of Scotch-Irish Presbyterians who believed in liberty and in learning. On the twentieth of May, 1775, these Scotch-Irish made their famous Mecklenburg Declaration of Independence. The college was named Davidson in honor of a Scotch-Irish Revolutionary patriot, General William Lee Davidson, who was killed in battle a few miles from where the college is located as he and a small company of soldiers disputed the passage of Lord Cornwallis and his army across the Catawba River.

There is reference to these stirring events in the Latin motto of the college: *"Alenda Lux Ubi Orta Libertas,"* which, being freely translated, reads as follows: "Light (or Learning) should be fostered where liberty has arisen." A very interesting tradition centers about this motto which is a part of the college seal. At the request of a committee the seal was prepared by Peter Stuart Ney, a mysterious Frenchman, who some years before the founding of the college had appeared from nowhere in particular and had become a noted school teacher several miles north of the location of the college. With almost a stroke of genius he sketched the seal and motto on a scrap of paper at school one day during recess. Incidentally, it may also be said that he prepared quite a number of students for the college in its earlier years.

As time went on it began to be whispered that this mysterious Frenchman was none other than Napoleon's great Marshal Ney who had presumably been executed by a firing squad after the battle of Waterloo, while, in fact, the firing squad had spared his life by aiming over his head and then hustling him off to America. It is related that on his death-bed Peter Stuart Ney affirmed that he was Marshal Ney. Two books have been published, and another is in process of publication, undertaking to prove that Peter Stuart Ney, who lies buried in the old Third Creek Presbyterian cemetery, near Cleveland, North Carolina, was none other than Marshal Ney. The proof may not be absolute, but it is an exceedingly interesting story and the authors of these books make it very plausible.

Rev. Robert Hall Morrison, at that time pastor of the old Sugaw Creek Presbyterian Church near Charlotte, was the moving spirit in the founding of Davidson College and was its first president, a position which he resigned in less than four years because of ill-health. His health was restored and he lived to the ripe age of ninety. It was Dr. Morrison who, in 1835, had Concord Presbytery pass the resolution which resulted in the founding of the college. He also took the lead in raising the necessary funds, in locating the new college and in supervising the construction of its buildings. Five of those original buildings, forming a quadrangle, are still standing near the front of the present college campus. The president's house, which was erected at that time, is still standing and is still occupied by the president. Dr. Morrison and his large family moved into this house in February, 1837. He had eight daughters and three sons. Two of his little daughters died of diphtheria and are buried in the Davidson Cemetery. Of the other six daughters, five married the following Confederate officers: General Stonewall Jackson, General D. H. Hill, General Rufus Barringer, Colonel John E. Brown, and Major Alphonso Avery.

More important than the erection of buildings was the formation of a curriculum and the adoption of policies and ideals. Here Dr. Morrison also took the lead. Its ideals were suc-

cinctly stated in the following resolutions which were adopted before the college was opened:

"The great and leading object shall be the education of young men for the Gospel ministry and the extending of the means of education more generally among all classes of the community.

"Its privileges shall be accessible to persons of all denominations of good moral character.

"The Scriptures of the Old and New Testaments shall contain the supreme rule of control in the regulation of this institution.

"This institution is designed to afford the competent means for the acquisition of an accomplished classical education."

The purpose of the college, as stated in the original charter granted by the State of North Carolina, is "to educate youth of all classes without any regard to the distinction of religious denominations, and thereby promote the more general diffusion of knowledge and virtue." From the above resolutions and from this quotation from the charter it is evident that it was the purpose of the founders to establish a college that would be out-and-out Christian, but not sectarian.

II.

On March 12, 1837, the college began its first session with sixty-five students and three members of the faculty, including the president. Those were troublous times in which the new college was launched. The Presbyterian Church was in the midst of the Old and New School controversy which a few months later split the church asunder from one end of the country to the other. At the same time the country was in the depths of a financial depression and in the throes of a political revolution precipitated by the reign of President Andrew Jackson. For twenty years the young college was engaged in a life-and-death struggle. It was problematical as to which would win. Then out of the blue there came a legacy of two hundred thousand dollars, which, for the time being, made it one of the richest colleges south of the Potomac.

The legacy came through the will of Mr. Maxwell Chambers, a wealthy merchant of Salisbury, North Carolina, twenty-nine miles north of Davidson. As far as I can discover, he was not a member of any church but attended the First Presbyterian Church of Salisbury. As he was wealthy, and had no children, the pastor of the church, Rev. Archibald Baker, suggested that Davidson College was a worthy object of his benevolences. By his will, dated November, 1854, he left the college a residuary legacy which amounted to a quarter of a million dollars. The charter at that time allowed the college to hold only two hundred thousand dollars' worth of property and, therefore, the college could accept only that amount. Mr. Chambers died in February, 1855. By his will he also liberated all his slaves. In May, 1854, nearly a year prior to his death, Mr. Chambers liberated eighteen of his slaves under very interesting circumstances. He placed them in covered wagons, with white drivers, gave each family five hundred dollars in gold and a legally executed paper of manumission and sent them through to Oberlin, Ohio, which was a place of refuge for emancipated slaves. One of the slaves, named Isham, placed his paper of manumission, written by Mr. Chambers himself, in the hands of the treasurer of Oberlin College for safekeeping, and Oberlin still has that precious document but has kindly furnished Davidson a photostatic copy of it.

This legacy of two hundred thousand dollars resulted in a larger vision and larger plans for the college. A New York architect was employed and elaborate plans were made for an institution which would ultimately provide for a thousand students. The first unit of this plan was erected in 1858 at a cost of $81,000.00 and named the Chambers Building. It was a massive structure of brick and stone, having a large central building, containing class-rooms and chapel, with extensive three-story wings which contained dormitory space for about one hundred and thirty students. This handsome building stood there as a symbol of the hopes and ideals of Davidson College for more than sixty years. Its destruction by fire on November 28, 1921, constituted one of the tragic hours in the history of

Davidson College. The remainder of the legacy was invested in stocks and bonds, and the young college launched out upon a new and larger life.

III.

Then came the devastating War Between the States. The work of the college was demoralized and a large part of its endowment swept away. After the smoke of battle cleared away, the total endowment remaining amounted to about $70,000.00. Then followed the years of Reconstruction. The South was prostrate and impoverished. It did not seem possible to secure any financial support. Again a life-and-death struggle began. For a while it looked as if death would win. But the faith of our fathers was something marvelous. They never gave up. Realizing that the greatness of an institution depends more upon its faculty than it does upon its material equipment, they reached out and secured the best men available. As a result, even in those dark days, the college soon had by far the ablest faculty that it had ever had in its history up to that time. This new faculty brought new enthusiasm and a larger number of students.

As we scan the catalogues we see that an unusual number of students who registered in those years of Reconstruction attained to places of distinction in the church and in the state. Among these were Thomas Woodrow Wilson, who entered Davidson in the fall of 1873. A number of interesting traditions still linger concerning Woodrow Wilson's stay at Davidson, some of which are true and some more or less legendary. From time to time we get inquiries as to whether it is true that he was expelled from Davidson. It is not true. On the contrary, the records show that he got 100 on deportment for the whole time he was here. We also get inquiries, evidently from high school boys, as to whether it is true that he failed on all or any of his studies while at Davidson. It is not true. On the contrary, his grades averaged about 92. His lowest grade was 74 in Mathematics for the fall term, but he pulled that up to 88 in the spring. Most of his grades ranged from 95 to 100. There

is mighty little comfort in Woodrow Wilson's record at Davidson for the student in high school or college who thinks that the road to the White House is by the way of failure and expulsion.

During the decades of poverty which followed upon the heels of the Civil War the college just about held its own in a material way. From 1870 to 1900 there was only one building erected on the campus and that cost only five thousand dollars. The endowment was but a few thousand dollars larger in 1900 than it was in 1870. From the point of view of scholarship, however, the college raised its standards very materially within that period. The faculty was small during all those years, consisting of only seven or eight men; but most of these men were of the highest caliber from the point of view of scholarship and personality. The college authorities evidently shared the sentiments of President Garfield when in speaking to the alumni of Williams College he said: "Give me a log hut with only a single bench, Mark Hopkins on one end and I on the other, and you may have all the buildings, libraries and apparatus without him."

IV.

With the turn of the century a new day began to dawn in the South and with that a new day for the college. The South was coming up out of its poverty. Not only so, but there was an educational revival. Nowhere was this revival more marked than in North Carolina. Under the energetic leadership of an administration that had caught the spirit of this revival the student body began to grow. The faculty was enlarged. Enthusiastic young professors were secured. Financial campaigns for the better equipment of the college were launched. Appeals were made to the General Education Board for assistance. The General Education Board made generous response and over a period of twenty-five years contributed nearly a half million dollars to the college on the one condition that their contributions should be matched, two to one, or three to one, by the friends of the college. New buildings were erected and the endowment was greatly increased. In 1900 the student body numbered 131.

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RICHMOND, VA.

The faculty consisted of seven full professors, including the president, and one instructor. In 1920 there was a student body of 498 and a faculty of twenty full professors and several instructors. In the meantime the curriculum had been greatly expanded and the educational standards had again been raised.

The college received a severe shock when, on November 28, 1921, the Chambers Building was burned. For more than sixty years it had been the great central building of the college. It looked as if the college itself had gone. But as we look back over the fifteen years that have followed, let me say it softly, we feel that it was a blessing in disguise. As stated above, more than ten thousand friends rallied to the support of the college and erected the New Chambers Building at a cost of over six hundred thousand dollars. It is not only a magnificent building but it meets the present day educational needs of the college in a far better way than the Old Chambers could have done. Two new fireproof dormitories, each housing about 125 students, were also erected as a result of the burning of Old Chambers Building.

On December 11, 1924, Mr. James B. Duke executed an indenture by which The Duke Endowment of forty million dollars was created for benevolent and educational purposes. In the indenture Davidson College was named to receive five per cent of the annual income from the Endowment. This came right out of the blue. Nobody had even suspected that Mr. Duke had any such thing in mind. Davidson is receiving about sixty thousand dollars annually from The Duke Endowment. Of course, there is no guarantee of any given amount for any year. The amount each year depends upon the earnings of the Endowment for that year. The friends of Davidson will always be deeply grateful to Mr. Duke for this munificent gift. The faculty has been doubled, the curriculum has been expanded, the student body has increased and the educational standing of the college has been advanced.

V.

Today Davidson College, standing on the threshold of her centennial year, has a student body of 654 young men and a faculty of 40 members. The members of the faculty hold their graduate degrees from the best universities in America and Europe. The students represent twenty-five different states and seven foreign countries.

Davidson College is a member of the Southern Association of Colleges, of the Southern University Conference, and is on the list of colleges approved by the Association of American Universities. Davidson also has a Chapter of Phi Beta Kappa, which is one of the most exacting of all academic groups in its requirements. These facts give some intimation of the standing which Davidson has attained in the educational world.

Davidson College has at present grounds and buildings which are valued at $1,500,000 and an endowment of approximately $1,000,000. In addition to this, the college receives five per cent of the annual income of The Duke Endowment as mentioned above. The college does not have any debt, and there has been no deficit in current expenses for many years. However, during the past seven lean years, when there has been a shrinkage in our annual income from invested sources of more than twenty-five thousand dollars, it has been necessary for us to exercise the most rigid economy in order to make ends meet.

A total of about 8,500 students have matriculated at Davidson College since it was founded one hundred years ago. As well as we can estimate, about seven hundred of these have entered the ministry. Others have entered the various walks of life. Many have attained distinction out in the political world, in the educational world, in medicine, in business, or in some other calling. A great many have become elders, deacons, Sunday School teachers, or general workers in the church.

In 1882, Dr. Joseph R. Wilson, the father of Woodrow Wilson, wrote as follows: "Were Davidson College to do no more in future years, in the way of training our candidates for the ministry, as also in the way of furnishing intelligent

recruits for the ranks of our eldership, than it has been doing in the years that are gone, it would continue to rank higher among us than any other one agency for good, in the minds of thoughtful men. Surely, if Davidson be not worthy of public favor, then no college is." We wonder what he would say today.

VI.

Of course there will be a Centennial Celebration. It will be held in connection with Commencement, June 6-8, 1937. A capable faculty committee is busy working out the details of the program. In addition to the usual greetings and addresses, there will be an elaborate pageant portraying the history and traditions of the college. The Centennial Celebration ought to be a great occasion.

But, somehow, those who love the college feel that the Centennial calls for more than a celebration. For a hundred years one generation after another has made its contribution towards building the college and molding its ideals. We of this generation are receiving a great inheritance from those who have gone before. This inheritance should be a challenge to us as the college enters upon the second century of its history. A hundred years ago our forefathers were dreaming dreams and seeing visions of a great Christian college that was to be. They prayed and planned and sacrificed in order that it might become a reality.

As we receive this inheritance we too should dream dreams and have visions of what the college should be if it is to render its most effective service to the church and society in the second century of its history. Today is not yesterday. The college that our fathers founded a hundred years ago would be uttterly inadequate for today. The college as it stands today will be utterly inadequate a hundred years hence, or even twenty-five years from now. The educational world is marching on. A college cannot remain static. If it is not going forward it is going backward.

With all this in view, we have appointed two committees.

One committee is re-thinking the intellectual and spiritual ideals and objectives of the college. We want to be sure that we have the best ways and means of meeting the intellectual and spiritual needs of our constituency today. We are eager for the college to be an even better educational institution and even more Christian during the second century of its history than it has been during the first.

The other committee has been making a survey of the material needs of the college in order that it may be ideally equipped for its future service. These are some of the needs that have been listed: A new Library, a new Infirmary, a new Church, a new Gymnasium, a new Science Building, a new Dormitory, and a Social Center. There is also need for a greatly increased endowment. Some of these needs are acute and urgent. It is hoped that the friends of the college and those who believe in Christian Education will rise up during the Centennial period and supply these needs. There are opportunities here to make some investments that will yield rich dividends in life and service for all the years to come. By the way, it was Rev. Archibald Baker, the pastor, who put it into the heart of Maxwell Chambers to make his great investment eighty years ago.

JUSTICE ENSHRINED IN LOVE.

The Ministers' Annuity Campaign of 1937.

By the Rev. Reid S. Dickson, D. D.,

Associate Secretary and Recording Secretary of the Board of Pensions of the Presbyterian Church in the U. S. A., Philadelphia, Pennsylvania.

To those who love and honor the Presbyterian Church in the United States the completion in 1937 of the establishment of the Ministers' Annuity Fund will mean the consummation of hopes and the answer to fervent prayers that the work of

God's servants shall be recognized and honored by the church to which they have given the full measure of devotion and consecration. This campaign, the successful and happy issue of which will be limited only by that period of the Church Year marked out for it, will reveal the solidarity of a great church and a fullness of heart welling up in a unity of liberal and sacrificial giving.

This campaign, if it is to glorify the life and genius of the church, may well be dedicated to the ministry by the voice and tireless energy of the laity. By the united loyalty of Presbyterian laymen, and in no other way, shall come a successful issue to this campaign and the assurance of protection and comfort to an honored ministry from a grateful church.

The Presbyterian Church is no stranger to the place of leadership in the realm of social and economic security for the minister. These are not the days in which it is necessary to build up reasonable arguments for the protection and care of the ministry and missionary force of the church. In Colonial days Presbyterians assumed that her ministering servants should experience the remembering love of the church in their latter years. And from 1717 to this very hour the heart of the Presbyterian Church has glowed with grateful memory of those who have lived and toiled and served in a brotherhood of love and devotion for the glory of Jesus Christ and the joy of His redeemed. It is not necessary, therefore, to enlarge upon our happy responsibility for the finest and most modern plan for the protection of the ministry of the church.

We are living in a day when the problem of providing a real security against the economic uncertainties of life is uppermost. The discussion of this problem has not been limited to any particular group of the wage and salary earner. Government has recognized the universal need for economic security in the Social Security Act. Economic security now covers the whole field of activity of those whose service is given to industry, business, government, education and the church. It involves the whole group of workers, whose service is estimated as to its economic

value in the terms of wage or salary paid for such service by the employing groups or organizations.

In matters of social legislation the United States is young. The literature on the subject of pensions, as the answer to life's economic uncertainty, has grown up within the last thirty years. And within the last twenty-five years there have been proposed in this country modern pension systems covering many groups: teachers, clergymen, members of the Government Civil Service, employees of great industrial, commercial and public service corporations, and finally an all-inclusive system now known as the Social Security Plan of the Government of the United States.

The theory of pensions, and the philosophy of pensions, which has had such a recent and rapid growth, is no longer associated with the idea of charity (an idea which has grossly misused a high and holy word). A pension is no longer a saviour of life, suddenly summoned in an hour of emergent need. A pension is no longer a dole to the poor. Industry and business are interested in pensions from the standpoint of the morale and economic efficiency of the worker. But whatever philosophy lies back of the establishment of pension systems by a rapidly increasing and varied group of employing organizations, this must be said—that pensions are retired pay; pay in the unproductive and inactive later years of life for work that has been done over and over again in the past.

In any discussion of present-day pension systems, we recognize two general types, the cash disbursement system and the reserve system. Within these two categories there are certain variations, which adhere strongly, however, to the respective divisions. The oldest and best known in the life of the Church in America is the Cash Disbursement System. The name commonly used in all churches is Ministerial Relief, and until recent years was almost the only system known. Under this system current annuity payments are made out of current benevolent income or from permanent endowment funds. This system of annuity payments is now rapidly disappearing because of its inherent defects. It is increasingly difficult to finance an ever-

growing number of annuity payments out of current income or endowment income. An increasing annuity roll cannot be adequately financed by means of a fluctuating income. For the failure of the church in any year to produce adequate income from benevolent sources or the failure in investment resources to produce adequate income, combined with an enlarging roll of annuitants, will inevitably mean a scaling down of pension benefits and sometimes more than one cut in the amount of the pension or annuity and in the number of those upon the roll.

Relief has been an honorable word in the Presbyterian Church. In these recent days it has suffered greatly, but in the early days of the church in America it brought the assurance of the gracious remembrance of the church. To thousands of Presbyterian ministers and their families have come light and peace in the ministry of relief work. The Presbyterian Church in the U. S. held leadership for many years in the size of Relief grants. Many times our hearts have thrilled to the story told by the honored Secretary of the Committee of Christian Education and Ministerial Relief of this church as he set before us the average Relief grant which his Committee was enabled to pay—the highest average in any Protestant denomination. But the hearts of all of us have grieved as we have seen the system of relief totter and all but fall into ruin in the life of all of our churches. The day of Relief as an adequate pension philosophy has passed.

To take the place of Relief and cash disbursement systems, dependent solely on income from benevolent giving or from invested resources, there have been built up the reserve systems. The reserves are funds accumulated for the purpose of meeting deferred payment of benefits; in other words, deferred or accrued liabilities. Such funds are accumulated during the period of active service, and pension payments are, therefore, financed from reserves set up during the years preceding the date when the pension becomes payable and not from current income.

The latest and perhaps the finest examples of modern reserve systems are the non-contributory and the contributory sys-

tems, the latter of which the Presbyterian Church in the U. S. proposes to put into immediate operation. Under the non-contributory system the entire cost is borne by the employer, whereas under the contributory systems the cost is shared by the employer and the employee, or by the employing church organization and the minister or missionary. In a comparatively recent bulletin issued by the Carnegie Foundation for the Advancement of Teaching the following question is propounded: "Why should the minister be asked to contribute to his own retiring allowance?" and the following excellent reply is given: "(a) His payment promotes self-respect, since his annuity is thus the result of his own initiative; (b) It expresses his willingness to cooperate with his church, and the whole fellowship, in safe-guarding his life; (c) Annual deposits by members or others on their behalf, accumulated at interest, are an important element in financing any sound plan of annuities."

Under a contributory system the employer and the employee can jointly make larger contributions or annual payments than the employee alone could make or that the employer might feel justified in making. Furthermore, under a contributory system the employee's own contributions are actual savings for which he receives full value, either in the form of pension benefits or in actual return to him or his beneficiaries.

The great value of a contributory system, such as the Ministers' Annuity Fund, to be consummated and made operative in the life and program of the Presbyterian Church in the United States is its financial and actuarial soundness. The Ministers' Annuity Fund will be able to meet the promised pension payments and other benefits as they fall due. Experience has taught pension workers that the only proper way to secure this soundness is to set aside each year a small amount, preferably contributed jointly by minister and church, during the years of active service. When the times comes to pension the worker, the necessary accumulations will be present in the treasury of the Fund. Adequate reserves may then be set up, and the pension payments will be made from these accumulated funds and their interest earnings. It will no longer be neces-

sary to raise currently the funds needed to meet current pension payments. A contributory reserve system is the only safe and final answer to the problem of protection for the ministerial group.

The proposed Ministers' Annuity Fund is the most advanced and scientific of all church contributory pension plans. It sets forth a great ideal in recognizing the devotion and sacrifice of the ministry in dedicating themselves to the service of their fellowmen. The minister of today must be an educated man and must, however simply, live upon a plane of dignity. It is essential that he have support while he is in the line of duty and service, and that his life, even in the later years of inactivity, shall be one of dignity and respect, with at least a measure of comfort and a reasonable freedom from dependence. We know that no man may do his best work, however high his calling or however great his devotion and spirit of sacrifice, if over him there hangs the sullen cloud of economic dependence and lack of support for those dear to him. It is of primary importance that plans for the protection and pensioning of the minister shall be so constructed as to insure his manly vigor and independence no less than assure him of economic security.

Perhaps there has never been a day when the Presbyterian Church so sorely needed a ministry that is not only secure but free. A pension system, no matter how skillfully devised, cannot always insure the freedom of spirit that is the traditional glory of our Protestant clergy. We are only today beginning to face frankly the need for a fair and just compensation for an educated, fruitful and vigorous ministry. We have yet to learn that such compensation and protection must be on terms that do not lower the independence and dignity of the minister as a man. The Protestant Church, conscious of her high mission in the world, may rightly ask of her servants high devotion and entire consecration of life and purpose. It has no right to place upon them and their families the burden of economic insecurity. The minister is called to be a servant, but not a lackey. Ministers are willing to accept a life that may demand a strict economy. They properly shrink from the bitterness of de-

pendence and social insecurity for themselves and their families. And a Ministers' Annuity Fund, no matter how sound or complete in its pension provisions, will not alone solve the problem of social security for the minister. In order that he be free from worldly cares and avocations there must be fair provision made for his daily bread.

No pension system, however scientific, can offset the problem of low and inadequate salary provision. The church will never finally solve the problem of social security for the ministry and missionary force until she realizes that pension protection is inevitably bound up with the annual salaries of the ministerial group. And there can be no rejoicing in the hour of retirement if there has been continual suffering in the days of active service because of inadequate support. Low salaries can only project a low pension protection. An adequate salary which has assured a measure of comfort in the years of active service will, through the machinery of the Ministers' Annuity Fund, assure an adequate retirement pension and a happy place in old age.

The General Assembly in session at Augusta, Georgia, May 26, 1936, made an historic deliverance when it called the church to recognize the justice of the claims of ministers and missionaries and urged the church, its synods, presbyteries, ministers, missionaries, and all members, to complete the establishment of the Ministers' Annuity Fund in the Year 1937. What is the significance of this action of the General Assembly? In the first place, it calls upon the church to put the care of her ministry on the highest plane of Christian justice and modern business efficiency. In the second place, it says to the church in substance: "By the establishment of the Ministers' Annuity Fund the promise of social security for the minister shall be made not to the aged, but to the youth. No longer shall the church wait until the minister is broken in body or wearied by the burden of the years to bring him word of help for his disability and strength in the room of his weariness. No longer shall we wait until the clouds have lowered to attempt to pierce the gloom with the message of the church's remembrance. Under

the Ministers' Annuity Plan the church will henceforth speak to every young man and young woman, as they cross the threshold of service, and say to them—'In cooperation with the church you will now plan for your own protection, take care of the period of disability, which, please God, may long be set aside; provide for your family, before you are called from them; and lay up the means of support for your old age.' No longer an horizon that looms dark and forbidding as the years grow upon the minister and his family, but an horizon streaked with light, illumined by the foresight and wisdom of a grateful and remembering church." This is the significance of the call to a new pension program.

We speak from happy experience when we say that the campaign to inaugurate the beginning of the Ministers' Annuity Fund in the life of the church will mark a new day for the church. Into the heart of every minister and missionary will come an enlarging sense of the church's joy in the devotion of her servants. To every layman will come the opportunity to manifest his love for the man of God who has brought to him the light of God in the face of Jesus Christ. Too often have God's servants bowed in anxiety as they waited the word of assurance that their ministry was a blessing to their people. And in such a campaign, wherein the life of the whole church is summoned to partake, there will issue a new sense of unity, which will be demonstrated in a fuller loyalty to the entire spritual program of the church.

The writer was present not long ago at a luncheon meeting of the board of directors of the pension organization of one of the older denominations in this country. This particular Pension Board has long been distinguished for its very conservative attitude toward any modern innovations in pension practice. We were discussing the possibility of inaugurating a contributory pension plan, which the Secretary of the Board had long desired. He had recently returned from a long trip designed to sound out the attitude of the ministers of the church. During our discussion together one of the members of the Board ventured the statement that the ministry would greatly favor the

new plan but that the laity would be very cool toward it because of the increased expense to the local church. He expressed great surprise when he learned that the laity during similar campaigns in sister churches had been responsible for the success of the campaigns. It may not be out of place to set forth here one of the illustrations which helped to change the attitude of the members of this particular Board.

In the early days of the campaign to establish a reserve pension system in a sister denomination a speaker was presenting the pension plan to a presbytery in the Middle West. For most of the afternoon questions had been asked and answered. Then began a series of doleful and dire prophecies by the ministerial members of presbytery, who protested that their churches were too poor to add any additional expense to their annual budgets. All agreed that the plan was sound and workable, if—. After six or seven ministers had gravely sounded a note of warning, a young elder rose in the rear of the church and upon being recognized said: "I have listened to these preachers who do not want to give their churches a chance to make this plan a success and who evidently do not realize how much their churches love them. If this presbytery will appoint five more laymen to work with me we will guarantee to bring every church into the pension plan and the ministers will not need to worry." It is only necessary to add that that young elder kept his promise and that thousands of others like him paid tribute to the ministry of that church in triumphantly carrying the campaign through to a successful issue. In that particular denomination 96% of eligible workers are now protected, and the judicatories of the church have taken appropriate action to assure protection for every one of the ministerial and missionary group who desires such protection.

The attitude of the ministry will determine the success of the campaign for the operation of the Ministers' Annuity Fund. If a minister is eager for the completion of the Annuity Fund, his church will rally to its support. If he is lukewarm, unduly timid, or wise beyond his generation, his church will follow his leading. It is a rare church that will withhold its support in

this campaign if the pastor of the church is heart and soul in approval of this church-wide movement. The dignity of the ministry is at stake. If we are content with an outworn system, which despite deliverances of general assemblies and synods cannot well be distinguished from a dole for need, then the desire of the church to see justice done to her ministry will be denied. But if we catch the ideal which the church is striving to realize, then we may look to days of richer and sweeter service down the future.

Even after a successful campaign for the adoption of a contributory pension system in the program of a denomination; even though the vast majority of churches and ministers are cooperating and the success of the venture is assured, there still arise ministers who refuse to believe in the generosity of their people and in their capacity to absorb a new expense into the budget. And in this assumption by the minister to protect his church from new financial burdens and prevent the church from sharing in a great church-wide movement there is an element of real tragedy. A church will enter the Ministers' Annuity Fund not merely for the protection of the present incumbent of the pulpit but for the whole group of ministers who shall successively serve that church in the years to come. The lack of vision of the leader who holds his church out of the campaign will inevitably be reflected in the church's attitude toward the Fund to the disadvantage of the minister who follows and who desires protection. The history of such campaigns in other denominations is full of such instances, followed by a late, sometimes too late, repentance.

One of the great values of the campaign will be the developing of leadership of the laity. In every church will be uncovered a wealth of power and influence undiscovered in any other campaign in the life of the church. Laymen who have never sought a place of influence in the work of the church or have modestly given place to other members of the local organization will discover new enthusiasm and develop unrecognized powers and abilities for organization under the stimulus of this church-wide awakening. For here, suddenly, is the great op-

portunity of the laymen. Perhaps it has been true that the meetings of presbytery, synod and general assembly have heard only faint murmurings of the great voice of the Presbyterian laity. Perhaps it may be true that the professional experience of the minister has equipped him for leadership in every phase of the life and activity of the church. We may well thank God then for an opportunity to throw the finest flower of the younger manhood of the church into this campaign to honor and protect God's servants and bring them the fine flavor of a church's gratitude. Only through the united and consecrated enthusiasm of the laity will come the greatest blessing of the campaign.

The Ministers' Annuity Fund will transfer the responsibility for the proper protection of the minister from the church at large to the local body. It will ultimately take the protection of the minister from the benevolent budget and place it in the congregational expense budget, where, with other annual fixed charges, it should properly be.

The Ministers' Annuity Fund, actuarially determined and calculated and therefore self-supporting, will not be adversely affected by periods of depression in the economic field or by fluctuations in the benevolent giving of the church. Experience in other churches has already demonstrated the fact that a contributory reserve system meets all phases of financial and benevolent instability without crippling loss or impairment of its protective machinery. By placing responsibility on the local body it personalizes the whole problem of protection, which becomes faint and obscure when made part of the benevolent goal of a church-wide program. It creates its own funds through the annual payments or premiums, thereby establishing reserves which may not be touched or merged with any other fund and thus enabling the church to make definite and wholly accurate promises regarding future benefits and pensions. The church may hereafter refrain from hopeful, which are sometimes uncertain, predictions dependent upon the faithfulness of a later generation to fulfil. The church may now, under the sure operation of a Ministers' Annuity Fund, make accurate

promises which in the future will be not only carried out but even enlarged upon.

The establishment of the Ministers' Annuity Fund will enable the Presbyterian Church in the United States to advance still farther along the road of pension comity with her sister denominations. One of the happiest experiences in inter-church relationships is the delightful fellowship in the Relief Departments of the several denominations which together practice comity and cooperation in the granting of annuities to ministers who have divided their active years in the service of two or more national bodies. In the practice of comity payments the Presbyterian Church in the U. S. has taken a noble and generous part. Under the Ministers' Annuity Fund she will move forward to a still higher level in assuring the ministers and missionaries that service once rendered to the Presbyterian Church in the U. S. will never be lost sight of so far as pension benefits may be concerned.

Perhaps we have for the moment lost sight of the great benefit that will accrue to the local church as it assumes its part in the support of this great plan that is finally to become the pension program of the church. Comparatively few churches are able normally to care for the problem of disability in the case of the pastor or to meet the needs of his family in the hour of death. But under the provisions of the Fund and the regular annual participation of church and minister, benefits are provided in the securing of which the church has had a vital share. The church itself is, therefore, protected in a very real way against the summons to care for a pastor who has been laid aside or to carry the burden of the family from whom he has been called away. Nothing is more certain than that benefits will increase, as the years pass, under the operation of such a Fund, and local churches will even learn to dismiss the so-called "deadline" in considering the age of their pastors and leaders. The church is quite as soundly protected as the minister in the operation of a Ministers' Annuity Fund.

As one who loves the Presbyterian Church in the U. S. with a deep affection; as one who is bound to her by ties of sacred

and loving memory and of present kinship; as one who counts as part of his richest heritage the influences of this noble church, I want to rejoice with you in the prospect of this campaign. Under the blessing of Almighty God and the leadership of the great Head of the Church, there will be written upon the heart of the church a deeper realization of the meaning of Christian fellowship. Through the united enthusiasm of laity and ministry there will arise a new concept of Christian service and brotherhood, a new day, one in which the church realizes anew a unity which overpasses and blots out lesser differences—a day in which the youth of the church will hear the call to service with clearer understanding of the heart of the church as with joy she again raises her children to a place of honor. "It is peace," you will say, "to the aged and hope to the burdened of heart, and comfort for the hour of sorrow," and back into the heart of the church from the hearts of God's servants will come a new passion for service, a new loyalty to Christ and His Church. The Ministers' Annuity Fund campaign may well be the summons to new power and new life in every branch of church activity.

THE ADMINISTRATIVE CHALLENGE OF CHANGE IN HOME MISSIONS.*

By the Rev. William R. King, D. D.,
Executive Secretary of the Home Missions Council, New York City.

Yesterday I spoke of the Evangelistic Challenge of Change in Home Missions and plead for the spiritual emphasis in the preaching and work of the church. Today I want to speak of the Administrative Challenge of Change in Home Missions and

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plead for a more effective approach to this great task. This challenge, which for want of a better name, I am calling the Administrative Challenge, is two-fold.

I. Readjustment to New Conditions.

It is first of all a challenge to readjust home missions to the new situations that have come about through changes in our national life; to bring home missions up-to-date and gear them into the life of the present day.

Now may I say at the outset that it is no disloyalty to the noble men and women who have labored so bravely and so well in earlier years to say that the old home missions have gone,—gone with their romance and adventure,—and that the new home missions must come, with a new appeal and a new adaptation.

This challenge that has been occasioned by the changes of these post-war years would be re-enforced by that noble band of pioneer missionaries were they here today. In fact they did in their day and generation just what we are being called upon to do in ours. They answered the challenge of change. They did what their time demanded. They geared their home missionary program into the life of their age and sought to bring the gospel of Christ to the people and the civilization of their day.

It would be interesting to recall some of the great changes in our national life and to see how they affected the life and work of the church and the home missionary enterprise. It would be particularly gratifying to recall how the church accepted every one of these historic changes as a challenge to a new advance in home missions. What a thrilling and romantic story it is!

With the discovery of America came the priest and the missionary to preach the gospel to the scattered settlers along the eastern coast and to the neighboring Indian tribes. The church accepted the challenge of a new continent and sent out John

Elliott, David Brainerd, Francis Asbury and others to evangelize a new world.

With the ending of the Revolutionary War and the migration of people from the Atlantic coast to the free land beyond the Alleghenies, the church accepted the challenge of change and organized her home mission and church extension boards and commissioned her missionaries to go into the new regions.

With the ending of the Civil War and the beginning of the trek of the covered wagon from the Mississippi to the Pacific Coast, the church accepted another challenge and sent forth her Sheldon Jacksons, her Marcus Whitmans, her Henry Spauldings and her Jason Lees to build the church across the continent. Good old Bishop McCabe used to sing in home missionary meetings of the Methodist Church, "We are building two a day, we are building two a day."

With the passing of the frontier in the early nineties and the development of industry, the coming of the foreigners and the growth of our great cities, the church accepted another challenge of change and set up in her missionary boards departments of rural work, departments of city and immigrant work, organized her city mission societies and set herself to the new task.

The church was alert to see every one of these historic changes and courageous to accept every new challenge.

Then came the World War and its terrible aftermath, bringing the greatest change in American civilization since the landing of the Pilgrim Fathers and creating the greatest challenge to home missions that the American churches have ever confronted. We cannot dwell upon these changes brought about by the War. Most of the forces that are now at work transforming our civilization have come within the past twenty years. They are of post-war origin and are the direct and indirect progeny of that great world insanity. To say nothing of the general consequences of the War upon our social, economic, industrial, political, moral and spiritual life, let me select a few of the new situations and changes that have come during these recent years, which are combining to create the new adminis-

trative challenge to home missions. I shall have to confine myself to a mere outline and ask you to fill in their full meanings:

First, the changes in rural life and their effect upon the church. One of the most interesting and surprising things in our national life today is the rapid and radical change that is coming over rural America. The country has always been the most conservative and static part of our nation. The movements of change have been in the cities and the industrial centers. It has been there that the wheels of progress have been turning and the movements of change have been taking place. But during the past quarter of a century the country has been catching this spirit of change, and today some of the most marked changes in America are in the rural sections. The coming of good roads, automobiles, farm machinery, telephones, radios, electricity, and all that it has brought of modern improvements has transformed country life.

Farming has been revolutionized. It has ceased to be a mode of living and has become a means of living. It has become largely mechanized and commercialized. It has become a process of production and management, dependent upon national and world economic forces.

Machinery is displacing men. The new cotton-picker here in the South will do the work of 84 men. The great tractors and combines in the wheat areas make it possible for two or three men to do the work of hundreds and to produce wheat for three cents per bushel. This industrialized farming has produced more than anything else our present unhappy agricultural crisis and is responsible in very large measure for the exodus of people from the rural sections. During the years between 1920-30 more than eight million people left the farms of this country to seek their living in the cities and industrial centers.

Today we have a new kind of country life. The isolation of rural life, both physical and intellectual, is being overcome through improved modes of transportation and methods of communication. Country people are "getting out of the sticks" onto the highways of progress. They are getting larger outlooks upon life; their world is enlarging; their contacts are increasing;

their horizons are broadening; their margins are extending; they are seeing visions that are disturbing their old contentments.

But with all this there is another change—the rural population has changed. Today 43% of all our active farms, more than two and three-quarter million, are operated by tenants, most of whom have no interest in the church, or in the community, as such. Tenancy is growing in the United States and most rapidly on our rich lands. The cotton states continue to lead in the percentage of tenancy, with Mississippi in front with 72.7% and the Carolinas and Georgia as close seconds with about 70% and Arkansas and Oklahoma following with around 60%. Tenancy has helped to create the present problem of the country church. It has taken away the people who own the land and who were the builders of the country church and has brought in a constantly shifting, migrant type of population which has no interest in the church.

These are some of the changes in rural life that are making it hard for the country church. But, unfortunately, the rural church has not changed with the changing rural life. The average rural church is about where it was fifty years ago. Rural life has moved on and left the country church sitting forlornly on the back roads or isolated on the distant hilltop. The country church has resisted all changes. It is the same little one-cell building it was in the horse and buggy days, bereft of its former glory, passé and useless in this new day. It has been estimated by some students of country life that 1,000 country churches are being abandoned every year. Many others are so weak as to be practically ineffective. A large proportion of country people are outside of the membership of any church. Many rural communities have no religious privileges whatever.

In these days of rapid transit and enlarged outreach the country church is trying to operate in too restricted areas and with too small constituency. The parishes are too small. There are not enough people to support a church, and, as a result, a number of these little churches are tied up on awkward circuits, without any relation to community boundaries or mutual

interests, with the result that, in most cases, the open country neighborhoods are without any adequate religious ministry.

Is it any wonder that country pastors are discouraged, disheartened and in many cases actually defeated? A Methodist Superintendent in the recent Annual Meeting of the Kentucky Home Missions Council referred to the rural preachers as the "dispirited remnant." He said they are like the little remnant who were left in Jerusalem at the time of the Babylonish captivity. All the finest and best of the things in the temple had been taken away; all of the ablest and best of the people had been taken captive, and only the weak and least effective were left. All this remnant could do was to gather at the wailing wall of the destroyed temple and pour out their hearts in lamentation over its departed glory and their own miserable condition.

The rural church must meet the challenge of change. The rural church must be rebuilt. It must be brought back to its rightful place in country life and made to serve the present age as well as it served the former age. The rural church must be given a new leadership, a new program, an adequate equipment, and a new approach to the new country life it is being called upon to serve. The rural church must be brought up-to-date and geared into the changed life and thought and needs of this post-war America. It must be a new kind of rural church.

Now do not misunderstand me. I am not implying that all of the country churches are behind the times. There are many country churches that are up-to-date and are serving their communities and meeting the new demands. There are many country pastors who are awake and alert to all that is taking place and are meeting the new day with consecration and great ability. I have been speaking of the average country church. It must not be allowed to die; it must be saved, and it can be saved only by bringing it up-to-date and by implementing it, in leadership, equipment, program and methods, for the changed situation it must meet.

This same general situation of change is confronting the church in the modern city with an even greater challenge. Think

of what has happened to the cities of America within the past fifty years! See how they have grown! In 1880 only 28% of the total population of America was in the city. In 1930, fifty years later, 56% of the total population of America was in the cities. They doubled their size during that half century.

Then along with this remarkable increase in population in the cities has come, through the factors and forces of modern city life that play upon people, a new kind of humanity, a humanity that is different from anything the church has had to deal with in other days.

And still further, these new metropolitan cities, with their new kind of life and new kind of people, have become the dominating influences in our modern civilization, transforming the culture and standards and modes of life of the nation as a whole. We are today a nation of cities. We live in an urbanized civilization and are dominated by the city mind.

This is one of the most sinister changes in American life. It constitutes the most significant element in the present day challenge to the church. As goes the American city so will go the American civilization; as goes the church of the American city so will go the church of the American nation.

What a challenge to the church are these great modern American cities! They are the new home mission frontiers. New York City, where a number of our denominational home missions boards is located, is the largest and the most needy home mission field in the United States.

Let us turn now for a moment from these two general fields of home missions to a few of the special fields and phases of the home missionary enterprise, to see how this same process of change has produced a new challenge for the church.

Immigrants—One of the largest and most interesting fields of home missions for the past thirty years has been among the immigrants, the foreigners who have come to our shores. Up to 1914 there had been a general upward trend in immigration. In that year 1,200,000 persons entered the United States. The very next year, 1915, there was a drop from 1,200,000 to 326,-

700, or a loss of nearly 75%. In 1917 a selective immigration act was passed by Congress. Since then several restriction measures have been enacted limiting immigration, until now only 150,000 are admitted each year, and as many or more return to the home lands.

This change in immigration has completely changed home missions among these people. Today, the challenge is no longer the immigrants, but the new Americans, the second and third generation foreigners. It has been estimated that the church today is in touch directly and indirectly with at least 500,000 people of foreign origin, either foreign born or children of foreign parentage.

This change from the foreign-speaking immigrant to the English-speaking new American is making it necessary for the church to change its policies and methods of work among these people. It must now adapt its message and its program to this new kind of American who has grown up amongst us. These changing foreigners, these immigrants in transition, are presenting to the church a new challenge just as urgent, just as great as was the challenge thirty years ago. There are 30,000,000 of these new Americans among us. They have come from all parts of the world, bringing with them problems for themselves and for us; problems of adjustment to a new world, problems of making a living, problems of citizenship, problems of getting started in a new life. What an opportunity for the church to serve these people and interpret to them our Protestant faith!

Indians—The oldest home mission field in the United States is among the Indians. Home mission work began among these native Americans, and all down through the years our mission boards have been majoring in work among the Indians. More money has been spent upon Indian missions per capita than for any other one group. A splendid work has been done all down the years since Columbus discovered this country.

But we are facing a new day in Indian missions. The new Government policies are making changes in the handling of Indian affairs. The resettlement schemes, the changes in Gov-

ernment schools among the Indian tribes, the new economic and social programs being promoted by the Indian Department, are bringing about changes in Indian life that are reversing the policies of the past fifty years. Whether these changes are good or bad I am not assuming to say; but, good or bad, they are creating for the church a brand-new situation to which it must readjust its missionary work among the Indians.

Southern Mountains—Another one of our oldest home mission fields is the Southern Appalachian Mountains. And what changes are taking place in this section! Three years ago the Home Mission Council, in cooperation with certain departments of the Federal Government, made a survey of the Southern Mountain area. Changes were noticed on every hand. I question if any part of the United States has had so many marked changes within the past thirty years.

Being a native of this section of the country, I have watched these changes with great interest. During my theological seminary days I spent the summer of 1890 as a student Sunday School missionary in eastern Tennessee and in western North Carolina. I rode over these mountains and up and down these hollows on horse-back, and in some of the more level regions in a little two-wheeled gig. To come back now and find these magnificent highways lined with automobiles, these great manufacturing plants, and all the rest of your modern improvements, is like coming into a new world. Why, even the "everlasting hills" have changed! And now with the T. V. A. developments, who can predict what the future changes will be? All these things are bringing a new challenge to the church in this great section of the South.

I care not what the Government may do in its great engineering schemes, in its flood control and waterways, in its reclamation projects and electrification programs, "the abundant life" will never come to these mountains or to the cities and valleys of this beautiful Appalachian region without a prosperous, functioning, ministering church. The basis of all abiding civilization is religion and the one and only institution that

is devoting its entire thought and effort to the inculcation of religion is the church of Jesus Church.

I am glad to report to you that our missionary boards are awake to the changes that are under way in the Southern Mountains and are now carefully re-studying the work with a view to making the readjustments that are needed. Following the survey of three years ago, three study tours have been made of the missionary fields and mission stations, one each year for the past three years. National board secretaries and local missionaries have gone on two weeks' tours from place to place to study first-hand all types of work; to sit in conference in each mission with the local workers. There were about fifteen to twenty people in each of these tours.

The Home Missions Council has a Regional Committee of the Appalachian Area which is actively interested in these studies and the readjustments that are under way. A special committee of this Regional Committee is now engaged in a careful study of the educational institutions in the mountains, looking to some constructive changes in their educational work that will better meet the needs of the changed conditions. The Southern Mountain Workers' Conference, made up of the denominational workers in this entire region, has been meeting annually for about twenty years in a three-day conference in Knoxville, Tennessee, for the purpose of keeping abreast of the changes in the mountains.

The church is accepting the new challenge of the Southern Mountains and is going to meet the demands that are being made upon it.

Along with these recent changes of which I have been speaking, there are other great changes coming over our nation that are of vital significance to home missions.

New Geographical Frontiers—New communities are springing up around the many Government projects that are under way, such as Boulder Dam, Bonneville Dam, Coulee Dam, Fort Peck Dam and the dams in the Tennessee Valley. More than forty resettlement communities are under way or soon to be launched. Great areas of arid lands are to be irrigated and

opened up for settlement. The Columbia Basin in Washington, when the water from the Coulee Dam is turned upon it, will bring into cultivation a million and three-quarters of acres of the finest land in the West, which will furnish homes for several thousands of new settlers. The state of Oregon is planning for the doubling of its population in the next ten years from the influx of people from the drought-ridden sections of the Middle West. Due to the South Dakota and North Dakota drought conditions, 32,000 people have moved this summer.

Then there are all the new social, economic, educational and racial frontiers that are looming up before us, which cannot be ignored by the church. If there ever was a time in American history when the church was confronted with a home mission challenge, it is now.

II. The Promotional Challenge.

Now we come to the second phase of this Administrative Challenge of Change in Home Missions. We might call this the Promotional Challenge. It is the challenge to root home missions back into the mind and heart of the church, not as a charity, but as a vital, integral, necessary part of its life and work.

I do not want to appear critical or unappreciative in what I am about to say. I know the burdens the church has had to carry during these recent terrible years and I greatly appreciate the loyalty of the church to our missionary cause and to our missionary boards. But I must say that the missionary spirit of the church today is at the lowest ebb I have seen in the forty-four years of my ministry. This is true of both home and foreign missions.

There are several causes for this lack of interest. I do not care to discuss them. Many of them are obvious; such, for example, as the general moral and spiritual lapse of the world; the growth of the spirit of secularism; the ravages of the depression, and the paralyzing effects of false philosophies. These

things the church has always had to meet and always will have to meet, though never before in such acute forms as today.

But I am inclined to think that there are three or four more direct and practical reasons for this present lack of concern for missions. They are the false impression that has gotten abroad throughout the church that home missions is finished; that there is nothing more to be done; the false impression that mission boards are wasting money in sinful competition; the lack of information on the part of the church and the breakdown of missionary education; the lack of the old-time missionary passion in the ministry. "The pastor is the key man." The missionary interest in the church will never rise higher than the pulpit. I know this from observation and from experience. Pastors must preach missions, teach missions, pray missions and practice missions.

D. L. MOODY.

By the Rev. Charles R. Erdman, D. D., LL. D.,

Professor Emeritus of Practical Theology in Princeton Theological Seminary, Princeton, New Jersey.

According to the significant title given to a recent review of his career, "Moody Still Lives." This review comprises a series of pen portraits drawn sympathetically by his son-in-law, A. P. Fitt. The purpose is to define the character and work of the great evangelist and to testify to the continuing influence of his life. For such endeavors all should be grateful, for it is true that to the present generation of Christian workers D. L. Moody has been a fading memory, or merely an honored name. It is deeply gratifying that wide preparations are being made to celebrate the approaching centennial anniversary of his birth. In this connection something of help and inspiration may be found in the following brief outline of his life and the accom-

panying intimation as to the secret of his power and the abiding influence of his work.

I. The Famous Evangelist.

Dwight Lyman Moody was born on February 5, 1837, at East Northfield, Massachusetts. This village nestles charmingly among the elms and sloping meadows and green hills of the Connecticut Valley and commands in its view long reaches of the noble river. It was not only the place of the birth and boyhood of the evangelist, but it became the home to which in his later years he loved to retire. There he located his schools and his conferences, and there on December 26, 1899, he was laid to rest.

His parents were extremely poor, but self-respecting, independent and of sturdy New England stock. His father, who, like his grandfather, was a stonemason, died in early life, leaving a widow to support the nine children, of whom Dwight Lyman was the sixth. The story of his early years is that of hardship, privation and poverty and contains little promise of his future usefulness. At the age of seventeen he left home for Boston to seek his fortune. He possessed not even the rudiments of an education and no knowledge of the world, but he was gifted with an iron constitution, a ready wit and an indomitable will.

He secured work in a shoe store owned by his uncle, but on the express conditions that he should attend Sunday School and "not try to run the store." The first condition resulted in his conversion and his uniting with the Mount Vernon Street Church, although the officers long delayed action and seriously questioned his qualifications for membership.

As to the second condition, it seems that he soon developed into an expert salesman, and after two years sought a wider field of activity in the restless young city of Chicago. Here he was determined to amass a fortune and seemed likely to succeed, but religious work offered to him more attractions than selling shoes and he soon embarked on the congenial ad-

venture of saving souls. To this endeavor he gave himself with almost furious passion. He was so crude, so uncultured and unconventional, that at first he was requested not to take part in church services and was not allowed to teach a Sunday School class. However, he undertook work in the Young Men's Christian Association, in which he soon became a leader, and he established a Sunday School of his own. This school was located in the most disreputable part of the city and its scholars were gathered from the slums. It grew with surprising rapidity and actually developed into a church. Of this independent and novel organization he was the untrained and unordained "pastor." Attendance upon Sunday School and Y. M. C. A. Conventions had given him considerable experience as a speaker. His sermons were characterized by evangelical fervor, grammatical errors and complete absence of literary form, but they seem to have pleased the increasing audiences; and after two successive buildings had been destroyed by fire, the foundations for a substantial structure were laid.

At a Y. M. C. A. convention Mr. Moody met Ira D. Sankey, an obscure revenue officer and song leader, who was persuaded to join Mr. Moody in Chicago and to take charge of the music in his meetings. This was in 1870. Three years previous and again in 1872 Mr. Moody made brief visits in England. He attempted little in the way of public appearances, but he formed friendships and enjoyed experiences which proved to be real factors in his career. Most important of all, when on his second visit, he was invited to return to England for services to be held the following year. When he and Sankey landed in Liverpool in the summer of 1873 they learned that the men who had extended the invitation had died, and they found themselves practically without funds or friends or plans. With the reluctant aid of a Y. M. C. A. secretary in York, meetings were begun in that Cathedral city, a place rather unpromising for unordained evangelists from a foreign land. However, the preaching was so direct and appealing, the service of song so novel and sincere, that the places of meeting were soon crowded, the city was stirred, and within five weeks some two hundred

and fifty persons were led to Christ. Invitations were accepted from Sunderland and Newcastle-on-Tyne. In both cities increasing numbers of ministers aided in the movement. Hundreds of converts united with the churches. The north of England was aroused and news of the awakening spread to every part of the British Isles.

It was at Newcastle that Mr. Sankey prepared the first small edition of Gospel hymns under the title of "Sacred Songs and Solos Sung by Ira D. Sankey at the Meetings of Mr. Moody of Chicago." The popularity was immediate, larger editions were demanded, and within a few months "Moody and Sankey hymns" were being re-echoed in every city and village of Great Britain.

Edinburgh was a little suspicious of the American evangelists and quite as much of the cabinet organ, "the kist o'whistles," used for his accompaniments by Mr. Sankey; but an invitation was extended and at the first appointed meeting an audience of two thousand welcomed the evangelists. Soon all Scotland was ablaze with spiritual revival. Later, at a farewell gathering in Edinburgh, on the slope of "Arthur's Seat," Mr. Moody addressed a gathering of at least twenty thousand people.

Glasgow was visited, Dublin, Manchester, Sheffield, Birmingham and Liverpool. The climax, however, was reached in London. For many weeks the daily press had spread the fame and prepared the way for the coming of the evangelists. Of the vast crowds who attempted to attend the first meeting, seventeen thousand were admitted to the great Agricultural Hall. Then for four months Mr. Moody preached daily, and often three and four times a day, to throngs of hearers who represented every class of society and every walk of life. It is estimated that some two hundred and eighty-five meetings were held with a combined attendance of between two and three million people. In the history of London there is recorded no parallel religious awakening and by the reports of the press and the testimony of visitors the effects of the mission were communicated to every part of the United Kingdom.

When Mr. Moody and Mr. Sankey left America in 1873 their names were hardly known outside the city of Chicago. When they returned in 1875 they were the two most famous religious leaders in the world. Countless appeals for their services came from every portion of the land. The first place to be visited was Brooklyn. An auditorium was provided, seating six thousand. There were preaching services at eight in the morning and at seven-thirty at night, with a meeting between for women, an hour of Bible study, a meeting for young men, and "inquiry meetings" in neighboring churches, with a total daily attendance of more than fifteen thousand.

The second great campaign was held in Philadelphia. The Pennsylvania Railroad Freight Station, which stood on the present site of the Wanamaker store, had been purchased recently by Mr. Wanamaker and was given over to the use of the evangelists. Nine thousand chairs were provided for the main floor and three thousand more for the choir. The meetings continued from November 21, 1875, to January 21, 1876. Daily, even through the Christmas holidays, crowds continued to press into the building. So wide was the interest that President Grant and most of his Cabinet came from Washington, and the Supreme Court attended in a body. It is estimated that more than nine hundred thousand persons entered the building during the continuance of the campaign. Even more extensive preparations were made for meetings which followed in New York. Five hundred ushers were ready to serve and a choir of twelve hundred voices was trained to lead the music. Fully twenty-five thousand persons attended the meetings on the first Sunday, and the interest was maintained during all the following ten weeks.

However, the most notable series of all was held in Chicago. Here a tabernacle had been erected which would seat eight thousand persons, with standing room for two thousand more. Every night for four months and three times on Sunday this auditorium was crowded, while in addition during each week-day two gatherings for Bible study and prayer filled Farwell Hall.

During the remaining twenty years of his life Mr. Moody held services in all the chief cities and towns of America. Twice he revisited Great Britain, once for an extended campaign in 1881-84 and again for a brief period in 1892. The surprising fact is that his second appearance, in the cities he had visited eight years before, was attended by equal or greater interest and produced even more astonishing results.

During his career as an evangelist, as has been estimated, "he travelled more than a million miles and addressed more than one hundred million people." His power to attract hearers never seemed to diminish, and when in Kansas City, on November 16, 1899, he delivered his last sermon, it was before an audience of fifteen thousand souls, and it was during the first week of what was intended to be a protracted series of meetings. It is easy to understand why D. L. Moody is commonly regarded as the most famous evangelist of the century in which he lived.

II. The Secret of His Power.

All Christian observers will agree in tracing the power of Mr. Moody to its divine source, and all the more readily because the human instrument appears too inadequate to explain the extraordinary results. A rude rustic from the New England hills, a boot and shoe salesman in Chicago, the leader of a mission school in the slums, a Y. M. C. A. secretary, at most, the unordained "pastor" of a nondescript "church," why should he become the greatest religious force of his day? There is but one answer. He was empowered by the Spirit of God.

However, God does not usually work without means, and the closer view shows clearly that the success of Mr. Moody can be attributed in no small measure to natural causes and to human factors which should be carefully appraised.

First of all, the man himself was not prepossessing in appearance nor always winsome in his manner. He was of medium stature, bulky and heavy. His eyes were small and piercing, his face was covered with a beard. His voice was somewhat

nasal in quality. His motions were nervous and quick. His conduct was somewhat brusque and imperious. Yet his muscles were like iron and his nerves like steel. His powers of endurance were boundless. He was modest in his estimate of himself, charitable in his judgments and tender in his sympathies. He was a man of kindly humor, of deep convictions and intense emotions. He loved nature and his fellowmen; he hated shams and he trusted God. He was born to command and seldom failed to act in accordance with this birthright. He was a natural leader of men and would have attained eminence in any sphere of life which he might have chosen.

In the second place, his message was such as to account in large measure for his success. It centered in those great themes which constitute the "Evangel," the Gospel, the Good News of the redeeming grace of God in Christ Jesus. He was ever and truly an "evangelist." His preaching was positive, even dogmatic, but never controversial. His style was picturesque and his sermons abounded in anecdotes and in simple homely illustrations from his personal experience. But the chief source from which he drew his lessons and by which he enforced their truth was the Bible. In this book he found the sum and substance of his message. Probably no great preacher has made more habitual and more appealing use of the Scriptures. He spoke continually of Bible characters, Bible scenes, Bible incidents and Bible doctrines. He was essentially a preacher of the Word.

However, his preaching was intensely practical. He dealt with human joys and sorrows and temptations and aims and hopes and fears. He taught his hearers how all these experiences could be met triumphantly and how the humblest lives could be transfigured by the power of Christ.

His message was urgent. He always pled for a verdict. His constant aim was to persuade men to yield their wills to Christ. He aimed at definite, immediate, intelligent decisions. He impressed upon his hearers the peril of delay. The very keynote of his preaching seemed to be "now is the accepted time; now is the day of salvation."

There was nothing novel in the substance of his message. The truths presented were familiar to most of his auditors, but he urged men to act upon the knowledge they possessed and to accept the salvation which he presented with new attractiveness, new clearness and unfailing power. Even the sermons he preached were in many instances familiar. They were repeated again and again. They appeared in the public press and in many printed forms; yet they always seemed fresh and vital as they lived again in the heart and on the lips of the evangelist.

As already stated, every sermon centered in Christ. His divine person and atoning work and saving power were the warp and woof of every address. That Christ "died for our sins according to the Scripture," that "He rose again the third day," that He has all power in heaven and on earth, that some time He will again appear, this was the "Evangel" which D. L. Moody proclaimed.

If the substance of his message was in a degree familiar and conventional, the manner of its presentation was original and arresting. His delivery was natural and unaffected. In addressing thousands he spoke as a business man holding an impassioned conversation with a group of friends. His gestures were few and simple. He was occasionally dramatic, but never theatrical. In speaking, he made no apparent effort to be heard, yet his voice was so projected as to reach every person in the largest places of meeting. His sentences were short and his words were crisp, strong, Anglo-Saxon, due to his constant reading of the English Bible. His utterance was rapid, quite equalling that of Bishop Brooks or "Billy" Sunday, yet not such as to tire or confuse or strain the attention of his hearers. He had a fine sense of humor but it was manifested only by occasional touches. He also possessed the power of pathos but never indulged in sentimentality or maudlin emotion. The supreme qualities of his delivery were his combined earnestness and sympathy. His intense moral passion was void of all bitterness and was tempered by an unfailing tenderness and kindliness of heart.

In addition to his natural gifts and the character of his message, his success was due likewise to the methods employed in his evangelistic campaigns. Everything was planned with the care of a skillful commander. Meetings for prayer and even public services conducted by his helpers prepared the way for his coming. Great choirs were organized and trained. Arrangements were made for commodious places of meeting which were well ventilated and properly heated. An army of ushers secured quiet and comfort for all in attendance.

However, the unique feature of his campaigns was the institution of the "Inquiry Room." After each meeting those who had been specially interested or were concerned with spiritual problems were invited to rooms where personal conferences were held with Mr. Moody or some of his helpers. These interviews resulted in thousands of definite decisions and in an intelligent understanding of the demands and privileges of a Christian life.

However, among the human factors accounting for his success, last but not least of all should be mentioned his helpers and associates in the work. Even those of great prominence are too numerous to name, yet recognition must be given to the wife whose culture and consecration, whose tact and wisdom were absolutely invaluable assets in every period of his life. More famous, but no more important, was the assistance given by Ira D. Sankey, whose ministry of sacred song led multitudes to attend the services and resulted in thousands of decisions for Christ. Mr. Sankey was a true evangelist. He was not a great musician, but he had a unique gift of subordinating the singer to the song and of interpreting its meaning to the hearts of his hearers. His singing was as true a gospel message as was the preaching of Mr. Moody.

Yet when every human factor has been mentioned and full weight given to every natural cause, the fact remains that D. L. Moody was an agent and instrument empowered and used by the Spirit of God. However, the operations of the Holy Spirit are not arbitrary or capricious. There are laws in the spiritual realm and there are conditions of spiritual power.

In the case of the great evangelist three of these conditions were fulfilled in unique measure.

First was the passion for souls. In speaking of the essential office of the Holy Spirit, our Master declared, "He shall glorify me." So we can rest assured that when one is seeking to bring others into vital fellowship with Christ, he is acting along the line of the operation of the Spirit and is certain to be used by the Spirit. This desire for the salvation of souls was the supreme and constant aim in the life of the evangelist. The following story from his earliest years is as familiar as it is illustrative. "Are you a Christian?" he asked of a stranger, as was his custom. "It is none of your business," was the reply. "Yes, that is my business," came the answer. "Then," said the stranger, "you must be D. L. Moody." There could have been no mistake about that. Another such seeker after souls was not known in the city of Chicago.

Mr. Moody attributed this passion to an experience in his early days as a Sunday School worker. In company with a young teacher who was starting home to die, he visited each member of a class composed of young women and within a week found that each one could be led to begin a definite Christian life. By this experience, as he declared, he had been "disqualified for business," he had been given "a taste of another world." He soon surrendered his lucrative position and with no definite promise of financial support began to devote all his time and energies to specifically religious work. A man with such a supreme purpose could not fail to be used by the Holy Spirit.

There is a second condition of spiritual power which is illustrated in the life of D. L. Moody, namely, the use of the Scriptures and dependence upon the "Word of God" as the veritable "sword of the Spirit." In his Epistle to the Ephesians, Paul says "be filled with the Spirit." And in the parallel passage in Colossians he says, "let the word of Christ dwell in you richly." These two exhortations are vitally related. When the word of Christ dwells in one richly he is sure to be "filled with the Spirit." Mr. Moody attributed his constant use of the Bible to the influence of Harry Moorehouse. He heard

this "Boy Preacher" from England discourse for seven nights on one text while drawing all illustrative material exclusively from other parts of Scripture. He listened to the "Bible Readings" which consisted in a grouping and explanation of Scripture passages relating to one central theme. He was told by his young friend, "You are sailing on the wrong tack. If you will change your course and learn to preach God's words instead of your own, he will make you a great power for good." Whatever the cause or influence, Mr. Moody did change his course, and he became preeminently the "man of one book." His messages came with the note of authority sounded by every true prophet, "thus saith the Lord."

There is, however, a third condition of spiritual power which lies deeper still, namely, devotion to the will of God. Probably in no life is this condition fulfilled constantly and completely. Yet at no time in his Christian experience could Mr. Moody have been ignorant of this necessity nor unwilling to meet this demand. However, there were crises and experiences when the grace of God and the need of obedience to his will became more real and more conscious. One such experience was on a certain day in the city of New York when there came upon him an overwhelming sense of the love of God, as a consequence of which he began to preach with a new power that he himself realized.

However, an incident more definite, at least more distinctly described, occurred in England the year preceding his first great campaign. At this time he heard the British evangelist, Henry Varley, affirm, "The world has yet to see what God will do with a man who is fully and wholly consecrated to him." These words are quoted with variations by different biographers, but all agree as to their substance and that the reception of this message and the decision to act in accordance with its requirement was a determining factor in the life of the evangelist.

One who is devoted to the work of God, who is proclaiming the word of God and who has abandoned himself to the will of God, can never fail to be "filled with the Spirit." Therefore, when the friends of Mr. Moody have given due consideration to

all human factors and natural causes, they have always reached the further conclusion, stated in reference to the achievement of another great servant of the Lord, "They perceived that this work was wrought of God."

III. The Abiding Influence.

It is never easy to measure the influence of a human life, especially when one has been "a worker in souls." Yet in few instances have the results of a career been so tangible and so evident as in the case of D. L. Moody. First of all, to a notable extent, those who professed conversion under his ministry remained true to their Lord. In great memorial services held throughout Great Britain and America twenty-five and even fifty years after his evangelistic campaigns, thousands of mature Christians bore testimony to the fact that the beginning of their religious experience could be traced directly to his influence. It is beyond question that hundreds of thousands of conversions resulted from his proclamation of the gospel of Christ.

However, it is the rather unique achievement of Mr. Moody that while he was preeminently a great evangelist, his influence has been made permanent also by the institutions which he established. "The D. L. Moody Memorial Church" stands in Chicago as a million dollar monument, not of lifeless and meaningless marble or bronze, but as a vast temple of Christian worship in which four thousand souls gather weekly and in which daily is being pressed forward the work so dear to Mr. Moody's heart.

At no great distance from this church stands a building formerly used by the congregation and known from its location as the "Chicago Avenue Church." It now is one of a group of forty buildings occupied by the Moody Bible Institute. Much of the credit for the founding and the expansion of this institution must be given to others; yet its existence is due to Mr. Moody and its work is one measure of his abiding influence. Since its establishment in 1886 the number of persons enrolled is reported as 112,222. Of these 1,936 have gone into foreign

service in 43 different countries. In addition thousands of students have been enrolled in the Correspondence Courses.

An enterprise less familiarly connected with the name of Mr. Moody, but a creation of his genius, is the Colportage Association connection with the Bible Institute. This was organized in 1894 for the purpose of publishing, and distributing at a low retail price, religious books of real value which are strictly evangelical and unsectarian. Since that year over ten million copies of one hundred and sixty-one different books have been published in six languages, and over seven million Testaments, Gospels, hymn books and tracts have been issued.

A word should be added as to the schools established by Mr. Moody at Northfield and Mount Hermon; the first for girls and the second for boys. The work was begun in 1881. Today these schools have an enrollment of over one thousand, with twenty thousand living graduates and with property and an endowment of six million dollars. Thus the famous evangelist must be given a place among educators and specifically among those who insist that religion must be an essential factor in training for life and useful service.

Northfield has become famous also for the Summer Conferences which date from the year 1880. In their leadership Mr. Moody was assisted by prominent Bible teachers from England as well as America, and the inspiration of these gatherings, which for nearly twenty years were conducted by Mr. Moody, has been felt in every part of the world.

Such in brief is an intimation of the abiding influence of the great evangelist. It is true that the persons who were blessed by his preaching are passing away, possibly the institutions he established may be diverted from their original purpose or even cease to exist, but wherever the facts of his career are known, men will find it easier to believe in an inspired Bible, in spiritual renewal, in the love of God and in the saving power of the gospel of Christ. Any thoughtful review of his life deepens the significance of that great affirmation cut in the massive head stone on the grave at Round Top, *"He that doeth the will of God abideth forever."*

KEEP UP YOUR READING!

On the following pages will be found a list of books recently acquired by the Seminary Library which are now available to out-of-town borrowers. For the convenience of the reader titles have been grouped under general headings. A copy of the regulations governing extension loans may be obtained if the prospective borrower will address a request to the Librarian, Union Theological Seminary, Richmond, Va.

Old Testament. Jewish People.

Duncan, J. G. *New Light on Hebrew Origins.* New York, Macmillan, 1936.

Harris, C. W. *The Hebrew Heritage; a Study of Israel's Cultural and Spiritual Origins.* New York, Abingdon Press, 1935.

Leslie, E. A. *Old Testament Religion in the Light of its Canaanite Background.* New York, Abingdon Press, 1936.

Lods, Adolphe. *Israel from Its Beginnings to the Middle of the Eighth Century;* tr. by S. T. Hooke. New York, Knopf, 1932.

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Nelson, R. W. *Experimental Logic of Jesus.* New York, Revell, 1936.

Stamps, D. F. *The Mystery of God's Wrath.* Grand Rapids, Mich., Zondervan, 1936.

Bible Lands.

Miller, Mrs. M. S. *Footprints in Palestine; Where the East Begins;* commendation by Viscount Allenby; all photographs by J. Lane Miller. New York, Revell, 1936.

Morton, H. C. V. *In the Steps of St. Paul;* with maps. Illustrated from photographs by Mary and H. V. Morton. New York, Dodd, Mead, 1936.

Weatherhead, L. D. *It Happened in Palestine.* New York, Abingdon Press, 1936.

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Barth, Karl. *Credo, a Presentation of the Chief Problems of Dogmatics With Reference to the Apostles' Creed;* sixteen lectures delivered at the University of Utrecht in February and March, 1935. Translated by J. Strathearn McNab. New York, Scribner, 1936.

Gouwens, T. E. *Can We Repeat the Creed?* Nashville, Tenn., Cokesbury Press, 1936.

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Horton, W. M. *Contemporary English Theology; an American Interpretation.* New York, Harper, 1936.

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Gilson, E. H. *The Spirit of Mediaeval Philosophy;* translated by A. H. C. Downes. New York, Scribner, 1936. (Gifford lectures, 1931-1932).

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Moore, E. C. *The Nature of Religion.* New York, Macmillan, 1936.

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Alexander, H. B. *God and Man's Destiny; Inquiries Into the Metaphysical Foundations of Faith.* New York, Oxford University Press, 1936.

Asking Them Questions; Problems in Religious Faith and Life, considered by D. M. Baillie, John Baillie, Edwyn Bevan, Percy Dearmer, Bishop Gore, L. W. Grensted, James Moffatt, P. Carnegie Simpson and many others. London, Oxford University Press, 1936.

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Homrighausen, E. G. *Christianity in America; a Crisis.* New York, Abingdon Press, 1936.

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Rev. James E. Bear, Th. M.,
Acting Professor of New Testament Interpretation, Union Theological Seminary, Richmond, Va.

Rev. John Bright, Th. M.,
Associate Pastor, First Presbyterian Church, Durham, N. C.

Rev. Patrick H. Carmichael, D. D.,
Professor of Religious Education, Columbia Theological Seminary, Decatur, Ga.

Rev. Dwight M. Chalmers, Th. M.,
Charlottesville Presbyterian Church, Charlottesville, Va.

Rev. R. F. Davidson, D. D.,
Professor of Philosophy, Hiram College, Hiram, Ohio.

Rev. Henry Wade DuBose, D. D.,
First Presbyterian Church, Spartanburg, S. C.

Rev. Joseph Dunglinson, D. D.,
First Presbyterian Church, Danville, Va.

Rev. Kenneth J. Foreman, Ph. D.,
Professor of Bible, Davidson College, N. C.

Rev. Samuel M. Glasgow, D. D.,
Independent Presbyterian Church, Savannah, Ga.

Rev. LeRoy Gresham, D. D.,
Salem Presbyterian Church, Salem, Va.

Rev. James W. Jackson, D. D.,
First Presbyterian Church, Columbia, S. C.

Rev. Benjamin R. Lacy, Jr., D. D.,
President, Union Theological Seminary, Richmond, Va.

Rev. R. A. Lapsley, Jr., D. D.,
First Presbyterian Church, Roanoke, Va.

Rev. Roswell C. Long, D. D.,
First Presbyterian Church, Greenwood, S. C.

Rev. John A. MacLean, D. D.,
Ginter Park Presbyterian Church, Richmond, Va.

Rev. Edward Mack, Ph. D.,
Professor of Old Testament Interpretation, Union Theological Seminary, Richmond, Va.

Rev. P. D. Miller, D. D.,
First Presbyterian Church, Raleigh, N. C.

Rev. J. J. Murray, D. D.,
Lexington Presbyterian Church, Lexington, Va.

Rev. Charles Haddon Nabers, D. D.,
First Presbyterian Church, Greenville, S. C.

Rev. Dunbar H. Ogden, D. D.,
Napoleon Avenue Presbyterian Church, New Orleans, La.

Rev. Lewis J. Sherrill, Ph. D.,
Professor of Religious Education and Dean, Louisville Seminary, Louisville, Ky.

Rev. Donald W. Richardson, D. D.,
Professor of Missions, Union Theological Seminary, Richmond, Va.

Rev. William T. Riviere, D. D.,
First Presbyterian Church, Victoria, Tex.

Rev. Holmes Rolston, Th. D.,
Bethesda Presbyterian Church, Rockbridge Baths, Va.

Rev. James C. Siler, D. D.,
Tinkling Spring Presbyterian Church, Fishersville, Va.

Rev. B. K. Tenney, D. D.,
Secretary of Stewardship, Atlanta, Ga.

Rev. Ernest Trice Thompson, D. D.,
Professor of Church History, Union Theological Sminary, Richmond, Va.

Rev. William Taliaferro Thompson, D. D.,
Professor of Religious Education, Union Theological Seminary, Richmond, Va.

Rev. Herbert S. Turner, D. D.,
Bethel Presbyterian Church, Staunton, Va.

Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

I. BIBLICAL THEOLOGY.

The Living Bible. By *William Clayton Bower*. Harper & Brothers, New York. 229 pages, $2.00. The purpose of this book can best be given in the author's own words: "The task to which the present discussion sets itself is to suggest procedures by which the enduring

and timeless values embodied in those literary forms that constitute the Bible may be abstracted from their concrete historic social contexts and made available to modern religious persons for utilization as resources for discovering the religious quality of their experience in contemporary culture." This is really a constructive book so far as method is concerned. As we would expect, it is written from the modern critical viewpoint of the Bible and from the liberal theological standpoint. The conservative will disagree most heartily with the view of the Scripture held, but, at the same time, he will find much to stimulate his thinking and to suggest ways by which the Bible may be given a new interest. The book is an important contribution to the literature of Religious Education, and should help in making the Bible a more widely read book among educated people. J. C. S.

THE STORY OF THE BIBLE. *By Edgar J. Goodspeed.* The University of Chicago Press, Chicago. 337 pages. $1.50. This book is a combination of Dr. Goodspeed's "Story of the Old Testament" (1934) and "Story of the New Testament" (1931). The two together furnish a fascinating introduction to the whole Bible, including the Apocrypha. The author's purpose is to sketch the historical background and occasion of the individual "books" of the Bible for intelligent laymen and young people. Chapters, therefore, are brief and the language simple and untechnical. To those unacquainted with the positions of modern scholarship many statements will prove bewildering,—perhaps shocking. Prophetic literature precedes priestly, and Deuteronomy, dated 650 B. C., is called the "germ" of the Bible. The great creative period of scripture writing is the Exile, though the Pentateuch was not finally completed until 350 B. C. Daniel is dated in the reign of Antiochus Epiphanes. In the New Testament, Ephesians, the Pastoral Epistles, I and II Peter are considered pseudonymous, and none of the Johannine literature is assigned to the Apostle. A curious or alarmed reader must search elsewhere for arguments and facts to support these assumptions, as the plan of the book is not critical but descriptive. If one can disassociate inspiration and traditional authorships (as we have already done in the case of Hebrews), he will find his Bible study and his preaching enriched by this vivid story of the circumstances and purposes behind the diverse writings that compose our Holy Scriptures. D. M. C.

ABRAHAM: RECENT DISCOVERIES AND HEBREW ORIGINS. *By Sir Leonard Woolley,* excavator at Ur for the British Museum expeditions. Charles Scribner's Sons, New York. 290 pages. $3.00. Fascinating as a detective novel, reliable in its factual portions as a Baedeker guide book, this will be a welcome and valuable addition to the library of every minister or Bible teacher in school or Sunday School or every one who takes

pleasure in thinking his way deeper into the lives of the pioneers of our faith. Sir Leonard writes as a scientist and not as a defender of the faith, but he makes Abraham far more real than he has been to most of us. His argument for the historical reality of Abraham as an individual (as against much "critical" denial) will be found convincing and gratifying, except that many will feel that he has rather overdone it, since he produces not one live Abraham but three. However, aside from the conjectural part of the book, there is given here a solid and authentic panorama of Ur, the city, the civilization, the religion in which Abraham grew up. To the average Bible reader, knowing that Abraham lived in Ur means nothing; the phrase is as vague as Job's "land of Uz." After reading this volume however one realizes that to know Abraham as formerly of Ur and Haran is to have an introduction to his whole background. He is no longer a mystery man, born in a vacuum, without visible spiritual parentage. The vivid realities of the world in which he lived explain for us a great deal which, when his story was new, needed no explanation. There is material here for a whole series of sermons. K. J. F.

ISRAEL'S WISDOM LITERATURE. *By O. S. Rankin.* Charles Scribner's Sons. New York. 270 pages. $4.50. This book is a splendid addition to the growing number of worthwhile books on The Wisdom Literature of the Old Testament. In the Wisdom Literature, both within and without the Old Testament, we can trace more clearly than anywhere else the development of the religious ideas of later Judaism and the thought-conceptions which form the background of the Gospels.

The author follows the recent trends in Old Testament studies in emphasizing the influence of Israel's environment on the development of her religious ideas. The best illustration of this is his chapter on the reasons for the lateness of the development of the doctrine of a future life, which he believes was a protest against current Canaanite conceptions. Not all scholars would agree with him in the influence which he gives to Greek thought on the Wisdom Literature, nor with his theory that the basis of Wisdom ideas is to be found in the Canaanite background. There are other minor defects, but this is a book which no student of Wisdom Literature can afford to miss. H. S. T.

CULTURE AND CONSCIENCE. *By William Creighton Graham and Herbert Gordon May.* The University of Chicago Press, Chicago. 356 pages. $2.50. The purpose of this book "is to suggest, to a larger than professional public, the bearings of some of the evidence recovered through archaeological research upon certain aspects of life in ancient Palestine which may be reasonably believed to be exercising a conditioning influence on the life of today." It is a history of Palestine from the earliest times to the close of the Old Testament period showing how culture and conscience developed.

The book is written entirely from the evolutionary point of view and the entire history is forced into this theory, leaving no room for a direct revelation from God. "The hand which the past laid upon the infant Hebrew monarchy was not the hand of Sinai, but the hand of Canaan" (p. 176). To the authors, sin is only the sense of sociality. The book does violence to the best Biblical chronology in making Joshua precede Moses by two hundred years. In spite of these and other grave defects which grow out of the authors' fundamental thesis, the book will richly repay careful study. It shows the authors' thorough knowledge of Biblical archaeology and the facts presented are interesting and trustworthy. H. S. T.

OLD TESTAMENT RELIGION IN THE LIGHT OF ITS CANAANITE BACKGROUND. *By Elmer A. Leslie, Ph. D.* The Abingdon Press, New York. 235 pages. $2.00. The principal thesis is that Israelite religion at its best (specifically as found in Isaiah 40-55) was a "synthesis of two forces, the religion of Sinai and the religion of Canaan," or in other words a union of righteousness and redemption. On his way to this by no means novel conclusion, Dr. Leslie takes some of his readers over unfamiliar ground, or old paths with new scenery. Calling into service the abundant recent discoveries of Canaanite and Phoenician religious cults, in so many details parallel to the familiar Hebrew ceremonials, and relying heavily on German authorities, Dr. Leslie unfolds a drama with a dual prelude, three acts and the climax already noted. There is a prelude among the patriarchs, who are seen as real personalities with positive experiences of God; and at Sinai (here a volcano east of the Red Sea), where Moses, a creative historical figure, whose "divine intensity . . . fired the soul of Israel," introduced the Covenant, "in germ the greatest religious concept of Israel." The first act of the drama is seen in the clash between nomad Israelites and Canaanite farmers, ending in a political unity which concealed the conflict of cultures. The second act is the struggle between Yahweh and Baal, resulting in an apparent loss for Baal, but an actual "Canaanizing" of the public worship of Yahweh. The third act includes the creative Four Prophets of the eighth century, attacking (so Dr. Leslie) and breaking "absolutely" with the sacrificial system as a whole, yet making use of the prevailing Canaanite ideas either by way of contrast with the truth or by spiritualizing and absorbing them. The chief interest here lies not in novelty of general conclusion or in details (some of which will be more startling than certain) but rather in the full and intelligent exposition of the Canaanite religion, apart from which neither law nor prophets can fully be understood. K. J. F.

NEW LIGHT ON HEBREW ORIGINS. *By J. Garrow Duncan, D. D.* The Macmillan Company, New York. 282 pages. $2.00. This book de-

serves wide reading. Through it archaeology speaks again against the wanton speculations of irresponsible radicals who would reduce the age of Old Testament writings to the latest years of Jewish life, chiefly to post-exilic times. This author, from archaeological evidence, sees the origins of Genesis narratives as older than Moses. The Pentateuch gives its own witness to Egyptian times. Canaanite immoral religions affected Israel's religion not as source and origin but as corrupting and degrading it, just as the Old Testament so explicitly affirms. It is refreshing to turn from such a book as Leslie's "Canaanite Background of Old Testament Religion" to this wholesome volume, which with authority exposes radical criticism's vagaries of subjective theorizing, its untruths in baseless interpretations. Old Testament religion and records are given renewed and vigorous reality in Doctor Duncan's pages. E. M.

HEBREW ORIGINS. *By Theophile James Meek.* Harper & Brothers, New York. 220 pages. $2.00. The author is well known as the Professor of Oriental Languages at the University of Toronto and one of the translators of the American translation of the Bible edited by J. M. P. Smith. In this book, which comprises the Haskell Lectures delivered by him two years ago at Oberlin College, he attempts to trace in popular style the origin and evolution of the Hebrew race and its peculiar institutions and genius. Though intended for the layman, the book shows a grasp of the various sources to which scholars have access, including an acquaintance with the recent finds of archaeology, and is thoroughly documented. Certainly not written from the traditional point of view, it combines sound scholarship with a lucid style and an independence of opinion. Whether one agrees with all of Prof. Meek's positions or not, he will find this indeed a provocative and valuable treatment of the subject. It may be recommended to all who find this field of interest. J. B.

A HISTORY OF RELIGION IN THE OLD TESTAMENT. *By Max Loehr.* Charles Scribner's Sons, New York. 192 pages. $2.00. This is one of three books which have so far appeared in a new series, The International Library of Christian Knowledge, of which William Adams Brown is the well known co-editor. The author was before his untimely death a professor in the University of Koenigsberg. His position on questions of criticism may be described as moderate, though by no means conservative. He shows an excellent command of the documentary sources, a deep understanding of religious values and experience, coupled with a rare gift of concise and lucid presentation. The book is really a masterpiece of condensation, compressing into less than two hundred brief pages the entire story of religious development in Israel from the beginning until after the Exile. And just

here, if anywhere, lies its weakness. The author's mind, in striving after brevity and selectivity, will overleap details and arrive at conclusions to which, for the lack of these details, the reader is at a loss to follow. A bit too brief for a complete history, as a handbook and guide to study in the field Prof. Loehr's work will prove most useful. J. B.

THE HEBREW LOOKS UP TO GOD: AND GETS A RELIGION FOR MANKIND. *By Edward Mack.* The Presbyterian Committee of Publication, Richmond, Va. 251 pages. $2.00. Here is a book which helps us to appreciate the spiritual riches that lie in the Old Testament and at the same time makes it plain that this teaching reaches its completion and fulfilment in the New Testament.

The Old Testament begins with faith in God. It is his idea of God that governs the Hebrew's attitude to nature, his social life, his morals, and his hopes. This God is spiritual and personal.

There are interesting chapters on such subjects as "God and the Nations," "The Heart in the Bible," and "The Ethics of the Old Testament." In opposition to those writers who contend that the idea of personal immortality is almost, if not entirely, missing from the Old Testament, Dr. Mack shows how large a place this conviction and hope really holds in its history, prophecy and Psalms. There are brief but stimulating studies of "God in the Wisdom Literature" and of "The Prophetic Consciousness of God." Then Paul's view of the Old Testament is brought clearly before us and we are helped to see the unsolved problems and unrealized hopes and aspirations of God's ancient people finding at last their true answer and fulfilment in Christ. Last of all we are led to realize the prominence in the Old Testament of the Messianic expectation and the fact that "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son."

This is a book full of information. It is written in a style that is not only clear and precise but rich and often eloquent. It is a work of sound scholarship. One gets the impression that the author has packed into these chapters the mature fruit of many years of reading and study and disciplined thought. Now and then he slips in a few words that throw new light on the passage of Scripture he is quoting. Dr. Mack has faced profound questions and dealt with them in a serious and convincing way. A careful reading of this book is well rewarded and leaves one with the consciousness that there is much here which will repay a more leisurely and thoughtful reading. J. D.

OUR TRANSLATED GOSPELS. *By Charles C. Torrey.* Harper and Brothers, New York. lx and 172 pages. $2.25. In 1933 Dr. Torrey published "The Four Gospels: A New Translation," in which he gave what

he believed to be the meaning of the original Aramaic lying behind our Greek Gospels. In the present book he gives "some of the evidence" for his theory that our Greek Gospels are translations of Aramaic Gospels. After a sixty page introduction in which he argues that the Gospel accounts were written before 50 A. D. and that the Jews of the first century were eagerly expecting the superhuman Messiah foretold by the Prophets, he discusses about 140 passages where he thinks the "translator" failed to give the meaning of the Aramaic because of some misunderstanding of the word, some confusion of similar letters, etc. He gives the Aramaic in each case and points out how he thinks the mistake was made. Let it be said that at present there is no evidence for this Aramaic original. We have no text of the Gospel preserved in that language. The "original" which Dr. Torrey quotes is his own construction of what the Aramaic might be *if* the Gospels were translations. This is denied by the majority of New Testament scholars, who point out that the papyri seem to show conclusively that the Gospels are not crude "translation Greek" but the living language of the people of the first century and that many of the expressions which Dr. Torrey picks out as translations of Aramaic idioms are seen in the papyri to be Greek idioms of the period. Some will be attracted to Dr. Torrey's translation because it seems to promise an easier interpretation of some difficult New Testament text. But we must remember that one of the rules of textual criticism is that the harder reading is more likely to be correct. Scribes and translators tend to simplify and clarify the difficulties they find in their text and do not in case after case reverse the process. Yet Dr. Torrey's theory demands that among a bi-lingual people the translator made the easy hard to understand and no one corrected him! This is made less believable because Dr. Torrey holds that Matthew and Mark were written in Aramaic about 40 A. D. and were rendered into Greek very soon after that when correction of such errors would be easy. However, Dr. Torrey's insistence that the material of our Gospel is based on early, trustworthy sources rather than on late imaginative reconstructions of the church is a step in the right direction. J. E. B.

WE WOULD KNOW JESUS. *By John A. Scott.* The Abingdon Press, New York. 176 pages. $1.50. This is a book that will interest ministers and laymen alike. It contains four lectures which center around the reliability of the Four Gospels and Acts and the pre-eminence of their central figure, Jesus. The first lecture, "Our Knowledge of Jesus from Non-Biblical Sources," tells why Jesus was not frequently referred to in contemporaneous secular literature and quotes all such references with an estimate of their value. It also gives the chief non-canonical sayings attributed to Jesus. The second lecture, "The Preservation of the Gospels," tells the story of the transmission of

the New Testament Text during the first few centuries and concludes that we have evidence of the "essential purity of the existing Gospel text." In the third lecture the author uses his "sanctified imagination" in reconstructing the early life of Luke. He then goes on to give evidence that Luke is an accurate and trustworthy historian in his Luke-Acts. In the last lecture, "Socrates and Jesus," he portrays the greatness of Socrates and then shows that this, the greatest of the Greeks, is surpassed by Jesus. Dr. Scott is not a theologian or primarily a New Testament scholar but is the Shaffer Professor of Greek at Northwestern University. In the classical field he is a scholar and author of note, and he illuminates the facts in the New Testament field which he has gleaned from the research of others with a wealth of illustration drawn from his own knowledge of Greek history, language and thought. J. E. B.

THOU ART THE CHRIST. *By A. A. Acton.* The Fleming H. Revell Company, New York. 150 pages. $1.35. The following statement taken from the foreword is suggestive of the content of the book: "The purpose of this book is to present Jesus as the Son of God and the Saviour of the world. To that end I have selected from the story of His life those incidents which appear to me to make the matter plain and demonstrable." The volume contains fifteen brief chapters. The style is easy and the language employed is simple. While the material content offers nothing new, the clear presentation of various phases of the subject in hand should be helpful to those who lack a vivid portrait of the historic Jesus. P. H. C.

STUDIES IN THE LIFE OF JESUS. *By Irwin Ross Beiler.* The Cokesbury Press, Nashville, Tenn. 319 pages. $2.50. Dr. Beiler is Professor of Philosophy and Religion at Allegheny College and is distinguished for his knowledge of the literature concerning Jesus Christ. The aim of this book is thus stated: "Its purpose has been to meet the need for a text for the college underclassman that will not only introduce him to the critical problems met in the study of Jesus but that will also orient him somewhat among some other issues that emerge with the attempt to make the Christ-spirit effective in our society." The result is this practical and useful handbook on the critical problems found in the Gospels and on the various interpretations given difficult passages. For example, seven different interpretations of Mark 6:30-44 are given. To have such a book at hand is convenient for the Bible student. The "Questions for Discussion" at the end of each chapter are helpful, and the "Supplementary Reading Suggestions" in the Appendix are invaluable for one who desires to know the best books on the subject under discussion. In addition the book is well indexed. As to the critical and theological positions of the author he

should be classed as moderately liberal. Besides being a compendium of views the book has a positive message that strikes deep into modern religious thought and practice. J. C. S.

THE LIFE OF CHRIST. *By the Rev. Adam Fahling.* The Concordia Publishing House, St. Louis. 733 pages. $5.00. Written from the practical standpoint of the pastor, and from a strictly orthodox Lutheran point of view, this work, clearly printed and outlined, combines the services of Bible dictionary, commentary, harmony of the Gospels and connected life of Christ. The author takes for granted the existence of miracles and the verbal inspiration of the Scriptures and aims at an interpretation "according to the intended sense of the holy writers." Those who are familiar with Roman Catholic lives of Christ will note the strong similarity here both in method and in result. If not especially original, the result is clear, reverent and in many ways useful. While of little value to those possessing the standard equipment for New Testament study, this work is specially designed for those who cannot use the resources of a library. K. J. F.

THE EXPERIMENTAL LOGIC OF JESUS. *By Ralph Waldo Nelson.* The Fleming H. Revell Company, New York. 452 pages. $3.00. A sustained attempt to apply pragmatism of the instrumental type to the interpretation of the New Testament. The author does not quite outgrow the fixed formula of the non-progressive Campbellite, namely, that you must Hear, then Believe, Repent, Confess, and Obey,—the last being equated with Baptism. But he makes many improvements on the ordinary revival preaching of his brethren. His main thesis is that Jesus set forth and practiced, as against Greek deductive logic, an experimental logic with the formula: (1) Observe; (2) Believe; (3) Do; then, (4) Know. This process of learning by doing in repeated cycles is presented as psychology, philosophy, and religion.

The force of Professor Nelson's argument is vastly weakened by his confusion of faith as merely imagined possibility, faith as ideal, and faith as some sort of reliance on the unseen and as personal trust. The critical application of scholastic logic would improve his position. But there are some delightful expositions of Scripture in this courageous volume, and a fine insistence on the priority of activity to confirmed knowledge. This book can be commended to serious students of theology as containing criticism of traditional beliefs and presuppositions, criticism that will dust off accretions, remind us where we really stand, and add to the richness of our beliefs. W. T. R.

THE GOSPEL ACCORDING TO ST. LUKE. *By H. K. Luce.* The Cambridge University Press, New York. 270 pages. $1.50. This volume comes in the well known series of the "Cambridge Bible for Schools and

Colleges" and is uniform with the order which characterizes the other issues in this series. The editor of this volume is quite liberal in his general approach and conclusions. The fact of the virgin birth as given by Luke is doubtful. In many places throughout the Gospel the author of this commentary finds a record not of what Jesus actually said and did but of what His disciples later thought He said and did or what the writer of the Gospel in the knowledge and experience of his own time (about 80 A. D.) believed to be true about Christ. The empty tomb of Jesus was an improper inference from the faith of the disciples in the fact of His resurrection. If the fact of the empty tomb be abandoned there remains the choice whether the "spiritual" appearances of Jesus are to be regarded as purely subjective or as in any sense objective. "On this point the Gospels themselves can give no help." In Luke's record of the Great Commission "the mission of the Church, as the Church conceived it at the close of the century, is put in the mouth of the risen Master." Obviously the estimate which this book gives of the meaning, significance and historical value of the gospel story as it is recorded by Luke will not commend itself to conservative evangelical students of the New Testament. And yet in his exposition the editor seeks to make clear that the Spirit of God is speaking in and through the book of Luke to the hearts and minds of men today.

D. W. R.

THE GOSPEL OF ST. JOHN. *By Samuel A. Bragg.* The Meador Publishing Co., Boston. 208 pages. $2.00. The nineteen chapters of this book are the outgrowth of a series of mid-week talks addressed to the author's own congregation. In most cases a talk would take a chapter for its theme and sketch its contents and draw out its spiritual message. The "Upper Room" Discourse is dealt with in only two talks. There are ten charts showing the use of certain theme words in the Gospel. This is a very helpful book for devotional reading and would be suggestive to one wishing to give such a series of talks on John.

J. E. B.

THE INTERPRETATION OF ST. PAUL'S EPISTLE TO THE ROMANS. *By R. C. H. Lenski.* The Lutheran Book Concern, Columbus, O. 934 pages. $4.00. Dr. Lenski, Dean Emeritus of the Evangelical Lutheran Theological Seminary, Columbus, Ohio, is preparing a complete set of commentaries on the New Testament. In addition to this volume he has already published six others—one on each of the Gospels, on Acts, on I and II Corinthians and on Revelation. We are told that the material for the other volumes is already in the hands of the publishers and will be published at the rate of one or two volumes a year. The published volumes run from about 700 to 1,400 pages each. One marvels at the amount of work Dr. Lenski had done and the thoroughness with

which he has done it. Few men in our generation have attempted such a task. The publisher says: "The author interprets the books of the New Testament on the basis of the best exegetical research, gives the results as arrived at by the best commentators and supplies in addition the things that the real Bible student seeks, namely, a full unfolding of the spiritual content of the Word, linguistically and exegetically supported. He does not burden the reader with a mass of textual criticism and technicalities but gives him the result of careful and thorough text study of the Greek original." This quotation suggests certain characteristics and limitations to which we must return.

This volume on Romans is the first to come into my hands, and I suppose we may take it as a fair sample of the quality of the whole set. The volume is well bound and is printed on an excellent quality of paper. The Introduction to Romans is short, dealing with the character of the letter, its occasion and its readers. There is no discussion of text. In the commentary itself the interpretation is based on the textual readings he himself has selected, and, as his publisher says, he does not burden you with the reason for his selection, so those who depend on his commentary alone must take his *ipsi dixit* for the correctness of a reading. Of course, in the vast majority of cases his text is the generally accepted one, but there are places where we would like to know more fully the reasons for his selection. This might seem the more necessary as he seems to be inclined to dogmatic assertion on questions where there is ground for difference of opinion. Dr. Lenski's commentary reminds me of Dr. Charles Hodge's, combining as it does careful exegesis and conservative interpretation. In the body of the commentary Dr. Lenski gives section by section his own translation of the text in English and then comments on the Greek almost word by word,—a very thorough piece of work. Unlike the equally conservative Dr. Hodge, Dr. Lenski is polemic in his arguments, and sometimes verboseness makes it difficult to grasp his meaning. He is independent in his thinking, and this is of value in helping us to see new possibilities of interpretation. When all is said we feel that Dr. Lenski's Commentaries are a valuable addition to our New Testament helps because of the independence of the interpretation and because of his love for the truth and his thoroughness in presenting it.

J. E. B.

GOD'S LAST WORD TO MAN: STUDIES IN HEBREWS. *By G. Campbell Morgan.* The Fleming H. Revell Company, New York. 160 pages. $1.50. This book is the latest to issue from Dr. Morgan's prolific pen and is one of the most helpful and inspiring of all the author's written works. In it the author shows himself a master of the expository method, loyal to the historic Christian gospel, penetrating in his insight into the deeper meanings of sacred Scripture, attractive in literary style, pas-

sionate in personal faith and devotion. We commend this book most cordially to all who are interested in entering into a fuller apprehension and appreciation of the Epistle to the Hebrews. D. W. R.

A Portrait of Peter. *By J. Alexander Findlay.* The Abingdon Press, New York. 214 pages. $1.25. Dr. Findlay is a young British author and scholar who has already made for himself a world-wide reputation. In this volume he gives us a close and careful study of the Apostle Peter. He does not agree with the usual estimate of Peter as being an impulsive being but feels that he was very much like the rest of us. Naturally he assigns Peter a large place in the events both before and after Pentecost. The major sections of the book are devoted to a study of Peter's confession at Caesarea Philippi, his subsequent denial of his Lord and the amazing change wrought upon him at Pentecost. The closing chapter is quite personal and the author makes many fine points in comparing Peter's experience with his own spiritual progress. One feels that the writer has not only understood the spiritual experience of Peter but that he has brought the great Apostle quite into the circle of our human experiences as we try to understand and follow the same Lord today. P. D. M.

The Unveiling of Jesus Christ. *By William Robert Polhamus.* The Fleming H. Revell Company, New York. 142 pages. $1.50. The author of this work gives us a purely preteristic interpretation of the Book of Revelation, characterized by a very low view of the inspiration and value of the book. John—who was not the John of the Fourth Gospel—does not look beyond his own generation and immediate future. He knew not the compassion of Christ. The wrath depicted in the book is his own which he mistakenly attributed to God. "He failed, as so many another conscientious servant has done, to distinguish between his own vindictive emotions and the attitude of a gracious God." "Poetically and imaginatively John is an artist. Scientifically he is impossible." The second advent of Christ is spiritualized entirely away. "The Millenarian controversy may practically be dismissed with a gesture." "The vindictiveness of John discolors his eschatological outlook." No serious-minded evangelical student of the Apocalypse will sympathize with the complacent manner in which the author deals with the Revelation nor accept many of his conclusions without essential modification. His expositions show a sad lack of understanding and appreciation of many of the great passages in this book of the unveiling of Jesus Christ. There is a forty-page index, giving the author's own translation of the Apocalypse,—which is not an improvement on any of the standard English versions. D. W. R.

Early Christian Life as Reflected in Its Literature. *By Donald Wayne Riddle.* Willett, Clark and Co., Chicago. 256 pages. $2.50. This book gives a good idea of the general conclusions reached by the

"Chicago School" (Drs. Case, Goodspeed, Riddle, etc.) in the field of New Testament criticism. Dr. Case pioneered in the "social-historical" interpretation of the New Testament and anticipated some of the positions now popularized under the name of "Form-criticism." Dr. Riddle allows Paul nine Epistles and believes that the remainder of the New Testament writings were produced by parties unknown, between about 70 A. D. and 150 A. D. He does not commit himself as to how many of the words and deeds of Jesus are actually His but part at least is the "creation" of the church. It is the assumption of this school that we find "reflected" in the New Testament writings the contemporary life of the church, *but* this picture of the life of the early church is not drawn from what is practically our only source of information about the first century,—the information given in the New Testament. Instead, rejecting the story as told in the Gospels and Acts as late "reconstructions," it has its own theory as to how the church developed and fits the writings into this scheme of development. For example, Jesus did not predict that the disciples would suffer persecution. These words in Matthew "reflect" the fact that late in the first century the church had already passed through severe persecution, and so these words are ascribed to Jesus. Paul did not foretell in Acts 20 that "grievous wolves" would enter the church. When these words were written late in the century by some unknown, "wolves" had already entered, but it might be comforting to put this prediction in Paul's mouth. Ephesians could not have been written by Paul because it "reflects" a time when the church had reached a degree of unity which the writer feared might be lost. So the church produces the writings, but one wonders what produced the church which had such creative power!

Although we disagree with this basic assumption, and do not care for some of the terminology, as "the Jesus cult" or Paul's "spiritism," still we found the book very suggestive, especially those chapters dealing with the "non-Pauline Christianity" and the making of the Gospels. Dr. Riddle believes that the non-Pauline groups valued the words and deeds of Jesus and he tries to trace the process by which these reached their present written form. J. E. B.

TARBELL'S TEACHERS GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS. Improved Uniform Course for 1937. 32nd Annual Volume. *By Martha Tarbell.* The Fleming H. Revell Company, New York. 432 pages. $1.90. Any teacher or student of the International Sunday School Lessons will be greatly helped by this tried and tested "Teacher's Guide." Many will find it their most valued aid. Explanations and Comment are followed in each lesson by the historical and geographical background, a suggestion to teachers, with the topic for young people and adults, and for intermediates and seniors developed

at some length. Conservative and evangelical, the author is a little more modern in her outlook than some other popular writers in the same field. In my estimation this adds to the value of the book.

E. T. T.

How the Church Began. The Pastoral Series—Course Four. *By Robert S. Chalmers.* The Morehouse Publishing Company, Milwaukee. 244 pages. A Church School text on the Acts and Epistles prepared for the clergy and teachers of the Episcopal Church. Methods of presentation are suggested for Junior and Senior classes. The writer is an Anglo-Catholic. E. T. T.

Little Known Women of the Bible. *By Miss Eveleen Harrison.* The Round Table Press, New York. 135 pages. $1.25. Ten women, most of them overlooked in our reading, are brought to life in the dramatic scenes hinted at in the Bible. Written by a woman gifted with a lively imagination, these vivid sketches are graphic and human as a newsreel. He who looks for sermons and moral essays will be disappointed but he who reads to see life will be refreshed. D. M. C.

Bible Texts in Cross-Word Puzzles. *By Charles S. Brown.* The W. A. Wilde Company, Boston. $1.00. Fifty-two puzzles of moderate difficulty, all based on the Bible and each containing a Scripture text. An excellent gift for puzzle fans, or for shut-ins. K. J. F.

It's in the Bible. *By Charles S. Brown.* W. A. Wilde Company, Boston. Three series of cross-word puzzles, 50c each series. These are intended for groups. If you have ten people to amuse and instruct, you just take one of the six pads in any series, tear off the sheets and give one to each person. The object of the game is to see who can complete the puzzle first. K. J. F.

Junior Bible Cross-Word Puzzles. W. A. Wilde Company, Boston. 15c per set. These sheets of puzzles are just like "It's in the Bible" except that they are very simple and intended for children. These may also be used in groups or singly. K. J. F.

SYSTEMATIC THEOLOGY.

The Foundations of Christian Faith. *By J. A. Bain.* Charles Scribner's Sons, New York. 112 pages. $1.75. This little volume is packed with clear, concise thought. Dr. Bain defines Christian faith as trusting God as He is revealed in Jesus Christ. In language that is easy to understand he sums up the grounds for such faith as he finds them in Reason, Feeling, Conscience, the Will, the Needs of Life, Ex-

perience, Miracles, the Resurrection of Christ, Prophecy, the Bible, the Church, Dogma, the Witness of the Spirit and the Personality of Christ. Making allowance for divergent views on some points, it is an instructive and thought-provoking book. H. W. D.

A Faith For Today. *By Harris Franklin Rall.* The Abingdon Press, New York. 284 pages. $2.00. This volume was written to serve the need of classes and discussion groups as well as for individual reading. It is an excellent modern approach to the problems of faith found in many inquiring minds today. Written by the Professor of Systematic Theology of Garrett Biblical Institute, the subject matter is orderly arranged and logically presented. Each of the nineteen chapters deals with the questions people are asking, such as: "How Can I Know God?"; "What Sin Is and Does"; "What Does It Mean To Be Saved?" In the chapter on the Bible the writer says that although we recognize that there are "human limitations in the book, here and there differences, though fallible and partial, men find the Bible a divine book today." Dr. Rall has avoided traditional phrases and technical theological words and he has no system to defend. His one desire, he says, is in Robert Louis Stevenson's phrase, "to say out what I mean about life, and man, and God in fair and square human language." Many pages contain fresh illustrations and contemporary literary allusions. A list of books for further reading and a list of questions for discussion are given at the end of each chapter. This is a worth-while volume which ought to help us present some of the old themes in an interesting and vital manner. J. W. J.

Our Faith. *By Emil Brunner. Translated by John W. Rilling.* Charles Scribner's Sons, New York. 153 pages. $1.75. Brunner has given us an amazing little volume in which he seeks to give expression in simple popular form to the message of the Christian faith. The book is a tribute to his versatility. He is known to the world as a keen critic of modern theology, but in this book the critic has been replaced by the devout expositor. The Brunner whom we meet in the Mediator is a profound theologian who writes at great length and confronts us with involved arguments that are not easily followed. This book is remarkable for the simplicity of its style and the directness of its manner of expression. It is dedicated to his sons. A high school senior ought to be able to read it and understand it. I do not know of a better book to put into the hands of one who is seeking for a brief, straightforward and thoroughly able statement of the meaning of our faith today. H. R.

The Faith of Christendom. *By J. M. Vander Meulen.* Presbyterian Committee of Publication, Richmond, Va. 285 pages. $1.75.

It has been said that there is a dearth of books written from the conservative point of view. Here is one which presents the issues between the Liberal and the Evangelical in a clear cut way and yet without rancor and without bitterness. It has been said that there is a paucity of authorship in our Southern Presbyterian ministry. Here is a book from the former President of Louisville Theological Seminary, the last message of one of our most gifted ministers to a church he loved. The book consists of fourteen "lecture-sermons" on the fourteen articles of the Apostles' Creed. Dr. Vander Meulen was a clear thinker and a forceful preacher. These sermons are well written. They were delivered in three large churches in different cities, North and South. Dr. Robert E. Speer once urged upon ministers the value of such a series of sermons on the Apostles' Creed. A minister contemplating such a series should not fail to avail himself of this book. The book is not entirely without flaw. In the chapter on the Holy Church the author comes near expressing belief in the possibility of communication with the dead. The chapter on the Resurrection of the Body is thought-provoking but the author's statement of the truth leaves something to be desired. Dr. John R. Sampey sums up the book in a splendid way in his foreword: "Dr. Vander Meulen here gives us a volume of sermons which is worthy of wide reading by preachers and intelligent laymen of all denominations. It will quicken faith, promote fellowship among all who love our Lord and make brighter our hope for the world to come!" R. A. L., Jr.

THE NATURE OF RELIGION. *By Edward Caldwell Moore.* The Macmillan Company, New York. 368 pages. $2.50. The thesis of this book is that in essence religion is a purely spiritual relation, a fellowship between man and God. This religion does not indeed live in a vacuum. It clothes itself with creed, institution, worship, activity, but these are the changing forms within which the spiritual religion is the abiding reality. In four parts the author discusses the nature of religious knowledge, giving large place to the intuitional; the origin and various manifestations of religion in history; the character of the transcendent God as seen in Christ; and the realization in life of the values of the true, the beautiful, the good, and the holy.

It is not easy to be fair to such a book in a brief review. The reviewer is in profound disagreement with the author's point of view, which is that of the liberalism so influential at the turn of the century but which appears already so old-fashioned. There is little realization in the book of this changed atmosphere. It is amazing to find no reaction to or even against Barthianism or any other of the expressions of resurgent Calvinism. Because of this the author has not struggled successfully with the great questions of the Christian faith. Yet many of his discussions are of great value; and there are

incidental statements, some of them shrewd and some of them very wise, which the reader will find stimulating. Two pages (49-50) on faith are finely expressed. The mature reflection of a mind so rich and of a life so fine as that of the author's cannot but be of value in many ways even to those who do not agree with his theology. J. J. M.

HISTORICAL THEOLOGY.

THE MEANING OF HISTORY. *By Nicolas Berdyaev.* Charles Scribner's Sons, New York. 224 pages. $3.00. Spengler's influential work, "The Decline of the West," has made the interpretation of history a matter of widespread interest. There is, as a result, an evident and growing need for a Christian philosophy of history as profound as that of Spengler and equally convincing to the modern mind. This study by Berdyaev and a similar one by Paul Tillich (reviewed below) make an important contribution to such a Christian philosophy.

Berdyaev's books (this is the third that has recently been translated into English) are rapidly gaining for him recognition as a distinguished exponent of mysticism and the new Supernaturalism. In the present volume he seeks to interpret the meaning of history not as a scientific historian but definitely as a mystic and a prophet—as one who sees the deeper significance of the historical, forever concealed from the phenomenological approach of science. Revealing human destiny as it does, history is for Berdyaev the most significant of realities. For the Christian, moreover, history is concerned not simply with human relationships but primarily with "the genesis of God in man and of man in God"; and it is this process, not only terrestrial but also celestial in its essence, of which Berdyaev offers an interpretation.

Profound and searching in its outlook, the major portion of his volume is devoted to a discussion of modern history as a revelation of the self-destructive character of Humanism. Modern history began in the Humanism of the Renaissance; it has ended in the destruction of Humanism by the very forces that Humanism itself released. In Nietzsche and Karl Marx these forces found their most influential statement, in contemporary Fascism and Communism their concrete realization. "Thus man emerges from modern history," Berdyaev writes, "not only deeply disillusioned, inwardly divided and disintegrated, but also creatively exhausted."

One of the paradoxical lessons of history is seen to be that man only achieves his fullest creativity and humanity when he disciplines life through a supernatural principle and ideal. For the Christian, man's spiritual destiny has always pointed to another realm above

the temporal and the finite, a superhistorical goal and consummation of life. Berdyaev is primarily concerned to show that without this reference history inevitably becomes terrible and tragic, only therein can its meaning and purpose be found. Such a supernatural reorientation and disciplining of life alone provides hope of escape from "the night of a new Middle Ages," to which he feels the culmination of modern history now points. R. F. D.

THE INTERPRETATION OF HISTORY. *By Paul Tillich.* Charles Scribner's Sons, New York. 284 pages. $2.50. This volume by a distinguished German philosopher and theologian, now visiting professor at Union Seminary, New York, supplements in an interesting fashion Nicolas Berdyaev's Christian philosophy of history (reviewed above). Although more abtruse and theoretical in approach, it likewise finds the basic error of Humanism and Naturalism to be the assumption that the historical process has meaning in itself, and forcefully presents the necessity of a definitely Christian approach to the interpretation of history.

The unique historical significance of Christ is strikingly portrayed by Tillich. "For Christian thought Christ is the center of history in which beginning and end, meaning and purpose of history are constituted." Christ is thus recognized as more than a mere historical character, however noble. He becomes a superhistorical reality, and gives meaning to the historical process rather than simply deriving His own significance from it. This is taken to be the real implication for a philosophy of history of faith in the divinity of Christ. As interpreted by Tillich, history is essentially a conflict between the demonic, and the divine thus revealed in Christ, between the profane and the holy, Church and Society. In this process the genuinely religious inevitably reveals itself but also compromises itself in the secular. The Kingdom of God must be sought through human society yet can never be realized there because of the powerful but destructive forces exemplified in Capitalism and Nationalism.

This is a book written in highly abstract fashion, demanding and deserving concentrated study. It is to be recommended only to those who are willing to pay a high price for its insights. R. F. D.

A HISTORY OF THE EARLY CHRISTIAN CHURCH. *By William Scott.* The Cokesbury Press, Nashville, Tenn. 375 pages. $2.50. Prepared as a college text by a professor of religion at one of the leading southern colleges for women (Randolph-Macon Woman's College, Lynchburg, Va.), this book has a particular interest for those who would keep abreast of modern religious thought and of the instruction of modern Southern youth. In addition it has many undeniable excellences of its own, used either as a text or for one's own private reading. In clear,

lucid fashion it epitomizes the whole period of the early church, the background of the gospel, the ministry of Jesus, the apostolic age and the post-apostolic age down through the conversion of Constantine. The author is thus able to discuss a wide variety of influences which affected, and still do affect, the Christian church and to illuminate in innumerable ways a period which really does need to be grasped as a whole.

Though the volume as a whole is exceedingly helpful, it will arouse dissent in many particulars; and the author's general religious outlook, though far from radical, will not be acceptable to Southern Presbyterians. He believes that there are grave discrepancies in the Gospel records and that each of the authors misconceives or misrepresents Jesus in some more or less important particular. Jesus regarded Himself first as the Son of God, in the sense that the fullness of God's will had been revealed to Him, and only gradually came to regard Himself as the Messiah (God's agent in establishing the Rule of God upon earth). His body remained in the grave, though the apostles were convinced of His spiritual presence in their midst. In his presentation of the meaning of Christ, Paul combined Jewish and Hellenic conceptions. While preserving Jewish monotheism he conceived of Christ as much more than the Jewish Messiah. Christ became the omnipresent Lord and the Son of God from all eternity. Paul thus transmuted the gospel into universal forms of thought without surrendering any of its fundamental character. The Pastoral Epistles consist of some fragments of Paul's letters which were expanded by another hand. First Peter was written by a Roman Christian during the persecution under Domitian (about A. D. 96). The Apocalypse is marred by a vindictive spirit toward Rome.

In the final chapter the author declares that the authority of Jesus is not derived from the fact that as Son of God he taught certain things which were imposed upon the world but from the fact that the value of his religious and moral teaching has been increasingly apparent to thoughtful persons on the ground of experience. A study of the early church should be of compelling interest because we can trace in it the origin and the beginning of the operation of those religious and moral ideals which history has shown to be of the highest value in human relations in every age.

This book is highly recommended for those who desire an unusually clear and suggestive account of the early church written from an independent, moderately liberal point of view. It contains a good bibliography for further reading. E. T. T.

AN OUTLINE OF CHRISTIAN WORSHIP: ITS DEVELOPMENT AND FORMS. *By William D. Maxwell.* The Oxford University Press, New York. 199 pages. $2.75. "This book," says the author, "is an attempt to give

a concise outline of Christian worship and the forms it has taken from earliest times to the present." It is an excellent account, clear, careful, scholarly, based on the original records, carefully annotated, with references to the sources for further study and a complete bibliography at the end. A large proportion of the space is devoted to the worship of the Reformed churches, particularly to the early liturgies of these churches. "This has been necessary," says Dr. Maxwell, "because of the strange neglect shown towards these liturgies by British scholars, resulting in widespread misunderstanding of a most important period." It adds greatly to the value of the book for Presbyterians.

Dr. Maxwell points out that the Reformation was an urgent necessity in worship as in doctrine. But unfortunately a "tendency soon became evident for the pendulum to swing to the other extreme, resulting in services excessively didactic and inadequate in structure." But though the forms were inadequate the principles they were intended to express are living and imperishable. "To those who inherit the Reformers' spirit the task yet remains to provide forms broad enough and deep enough for man's whole being to go out to God in adoration, praise and prayer, and for God's grace to come to man without let or hindrance." The task is more urgent because of the decline in the due ordering of public worship (especially in the Reformed Churches) which set in after the Cromwellian period and which lasted until the mid-nineteenth century. This book and the author's earlier volume (John Knox's Genevan Service Book) furnish a good historical background for such an attempt.

The author's interest in liturgy will probably not be shared by many Southern Presbyterians. Some of them will be surprised to discover how much liturgy remained in the services of Calvin and Knox.

E. T. T.

CHRIST'S ADVENTURERS. EARLY APOSTLES WHO CHANGED HISTORY. *By Charles S. Muir.* The Fleming H. Revell Company, New York. 96 pages. $1.00. The author "seeks to give to our young folks a thrilling but accurate account of the adventures of our earliest missionaries, which he hopes will fasten in their memories the remarkable manner in which the different nations were Christianized." There are some inspiring stories, and much true history, but the account is too fragmentary and the author too uncritical for the book as a whole to have any real value. Some of the stories are inaccurate, others distorted. The writer goes out of his way to suggest that the Jews, in their age-long sufferings, are being punished for their complicity in the death of Christ.

E. T. T.

THE MEDIEVAL MISSIONARY: A STUDY OF THE CONVERSION OF NORTHERN EUROPE, A. D. 500-1300. *By James Addison Thayer.* The Inter-

national Missionary Council, New York. 176 pages. Cloth, $2.00; paper, $1.25. This is the only thorough, comprehensive and up-to-date account of the conversion of the peoples of Western Europe. Written with clarity and ease, the great scholarship, the painstaking research on which it is based almost hidden from view, it is an interesting and important book for the student of history, as well as for the student of modern missions.

The first chapter deals with the education and motives of medieval missionaries, the next three with the influence of rulers, the influence of monasteries and the influence of the papacy on the missionary enterprise. The last chapter deals with the missionary message.

A brief, but penetrating, introduction by Kenneth Scott Latourette compares the medieval enterprise with that of the present day.

E. T. T.

MENNO SIMONS: APOSTLE OF THE NONRESISTANT LIFE. *By C. Henry Smith.* The Mennonite Book Concern, Berne, Ind. 76 pages. 50c. Menno-Simons, a contemporary of Martin Luther, salvaged the remnants of the Anabaptist movement on the continent of Europe and became the spiritual father of the Mennonites. As pointed out by Professor Smith, he "deserves a higher rank among the great Reformers than has thus far been accorded him." The present book is intended to fill "the need for a more concise biography for those who do not have the time, ambition or means to acquire and read the more detailed works." It is in fact an excellent sketch of the Reformer's life, appreciative yet mildly critical, together with an exposition of his views. Its value is greatly heightened, by the brief account of the subsequent history and the present status of the Mennonites in Europe and America. For the average reader this is an excellent introduction to this early yet little known Protestant group. E. T. T.

JOHN WESLEY AND MODERN RELIGION. *By Umphrey Lee.* The Cokesbury Press, Nashville, Tenn. 354 pages. $2.50. This is the most satisfactory of the many recent books on John Wesley if one is concerned with his vital religious experience and the theology in which it became enshrined. Bishop Francis J. McConnell (Northern Methodist) says: "It is the most illuminating treatment of Wesley I have seen." Bishop John M. Moore (Southern Methodist) says: "John Wesley and Modern Religion will unquestionably be an authority in all future study of the founder of Methodism and the master religionist of the 18th century." William Warren Sweet, leading Methodist historian, says no one else has treated so thoroughly "John Wesley's religious experience and his theological position." Dr. Lee emphasizes Wesley's differences with Calvin rather than his agreements (in contrast to "The Rediscovery of John Wesley," by Cell, which should be read in connection

with Lee's work), but this is due very largely to his identifying Calvinism too narrowly with the extreme and intolerant Calvinism of Wesley's own day. In many respects Dr. Lee differs from the traditional interpretation of Wesley's thought—and experience—in his insistence, for example, that Wesley's "conversion" was mystical rather than evangelical. But the prime value of the book lies in the fact that Dr. Lee, through careful and painstaking scholarship, has, first, recreated Wesley's religion and, secondly, related it to the religion of the modern man. It is a book, therefore, which can be read with profit by any earnest Christian. E. T. T.

MOODY, WINNER OF SOULS. *By A. Chester Mann.* The Zondervan Publishing House, Grand Rapids, Mich. 135 pages. $1.00. A volume inspired by the Moody Centenary, now being celebrated. It divides itself into two parts, the first dealing with the salient features of Moody's personal ministry, the second giving a brief account of the institutions he founded, the activities of which are still operative and fruitful. There is nothing new in the account of Moody's life but it offers a good, brief summary of its outstanding features and its main characteristics. The second part puts emphasis on the present working of the institutions through which Moody's influence is still so largely kept alive. E. T. T.

BIOGRAPHY OF DR. FRIEDRICH BENTE. *By Josephine Bente.* The Concordia Publishing House, St. Louis. 112 pages. 75c. Dr. Bente was a professor in Concordia Theological Seminary and one of the leaders of the Missouri Synod. This brief biography by his widow is valuable to the non-Lutheran chiefly because of the light it throws on this very zealous and ultra-conservative Lutheran group. Dr. Bente's argument on American neutrality delivered before the United States Senate Committee on Foreign Relations just prior to the World War has new value in the present day. He had a gift for pungent utterance, which adds to the interest of the volume. E. T. T.

NEW FAITH FOR OLD: AN AUTOBIOGRAPHY. *By Shailer Mathews.* The Macmillan Company, New York. 303 pages. $3.00. Shailer Mathews was born in Portland, Maine, soon after the close of the Civil War. He was reared in a home deeply religious, conservative and evangelical, in a community where Puritanism was still a living force and where the only gospel was the gospel for the individual. Today he is frankly and definitely a "modernist," one of the earliest exponents of the "social gospel," a man who has frequently served as a "whipping boy" for Southern Presbyterians (especially in the old days when we were members of the Federal Council). In this absorbing autobiography Dr. Mathews tells us how he gradually exchanged the old faith for new and expounds eloquently his present religious belief. It is a moving

human document which liberals of all shades will enjoy and which conservatives should read to understand those whose faith is expressed somewhat differently from their own.

The book, however, is much more than a spiritual autobiography. As Professor and Dean of the Divinity School in the University of Chicago, as one of the most active ecclesiastics of his day, as author, editor and speaker, Dr. Mathews has come into contact with and has helped to shape many of the most significant religious movements of modern times. The story of his life therefore reflects the history of the liberal, forward-looking movements in American religion since the Civil War. It contains Dr. Mathews' reflections on education, journalism, religious controversy, ecclesiastical statesmanship, the relations of religion and science, war and peace and a host of other subjects. It presents the "wisdom" of one of the most active and intelligent men of the present generation. We may disagree with much of his theology but we will have to admit that he has caught a great deal of the spirit of Jesus Christ. And there are times when he seems almost conservative: his repeated warning, for example, that representatives of religious education should understand Christianity as a religion and not as a phase of psychology; his reminder to over-zealous advocates of the "social gospel" that people are chiefly interested in religion as a means of getting superhuman help to meet the exigencies of life. For minister and laymen this is one of the outstanding religious autobiographies of recent years. E. T. T.

ACROSS THE YEARS: AN AUTOBIOGRAPHY. *By Charles Stedman Macfarland.* The Macmillan Company, New York. 367 pages. $2.75. Charles Stedman Macfarland was born in Boston one year after the conclusion of the Civil War, entered the business world, became secretary of the Y. M. C. A. in Petersburg, Va., received his doctor's degree from Yale, entered the Congregational ministry, in 1910 became the first secretary of the Federal Council of Churches and retired from active administrative work twenty years later, since which time he has traveled widely, made an intensive study of the religious situation in Germany and in Mexico and engaged in a variety of other important occupations. Few ministers have lived a richer, fuller life or come in contact with more public characters in our own and other lands. The autobiography of such a man, written in personal reflective mood, ripe in mellow wisdom and replete with anecdote, is bound to charm the reader. For me there was additional interest in the light thrown on the genesis and development of the Federal Council (though this is only a minor aim of the book). In spite of the important service which Dr. Macfarland rendered in this connection, and the many joys which have come to him by the way, his conclusion is as follows: "Were I to live [my life] over again, I do not believe that any opportunity, much less any

ambition, would tempt me to substitute anything for the pastorate. The faithful pastor has a place in human life that is above any honor this world can bestow." Those who believe in the work of the Federal Council will rejoice that he gave the best years of his life to establishing it on firm and impregnable ground. E. T. T.

RELIGIOUS LIBERALS AND CONSERVATIVES. *By Thomas A. Symington, Ph. D.* The Bureau of Publications, Teachers College, Columbia University, New York. 1935. 104 pages. $1.50. This is a Ph. D. thesis which seeks to show how religious liberals and conservatives differ in their personality make-up and social background. Eight or ten mistakes in the titles of books in a rather brief bibliography would not incline one to trust the reliability of this study. The test used to distinguish liberals from conservatives, and some of the interpretations of the other tests, would tend to justify some of the questions being raised about the real value of tests. The outlook and anticipation of the author are liberal and the conclusions are all in favor of the liberal group. Liberals appear to be more intelligent, more advanced in their academic work and more capable of thinking and acting independently of socialized opinion. If these and some of the other results are true for conservatives and liberals generally, they certainly raise questions for the serious consideration of the former group. W. T. T.

MY CHURCH. *By Ruth Douglass See.* The Presbyterian Committee of Publication, Richmond, Va. 56 pages. 50c. This little booklet has been prepared as a Vacation Church School Unit for Intermediates. There are ten lessons on (1) My Church—What Is It? (2) The Ancestry of My Church; (3) How My Church Came to Me; (4 and 5) What My Church Does; (6) Worship in My Church; (7) How My Church Is Organized; (8) My Church's Relationship; (9) My Church in the Community; (10) My Place in My Church. Each lesson has all the helps that the leader needs to make the session interesting and helpful. Miss See has done an excellent piece of work. She suggests that it may easily be adapted for use in vespers or Intermediate camps. I think it might also be adapted for older groups. It is a course which needs very much to be offered. E. T. T.

TWELVE NEGRO AMERICANS. *By Mary Jenness.* The Friendship Press, New York. 180 pages. $1.00 cloth. 60c paper. Another excellent book put out for the present home missionary emphasis on Negro Americans. For many of us, young and old, the best way to learn about the Negro, his handicaps and his achievements, is to read about individual Negroes. We have here sketches of Negroes who have succeeded in spite of the handicaps which beset all Negroes in America in the field of business, education, student work, social work, rural improvement and the city

church. The book should be widely read by men and women and young people especially in the South. E. T. T.

LIVING RELIGIONS AND MODERN THOUGHT. *By Alban G. Widgery.* The Round Table Press, New York. 280 pages. $2.50. This scholarly and stimulating book is the Religious Book Club selection for September. In the opening chapter the author discusses modern life and religion and shows that the purely secular view of life fails in theory and in practice. Religion cannot be discarded as "the magic and superstitions of earlier ages." It is present and potent in the world today among people of all classes and all lands. The concluding chapter deals with religion and modern thought and shows that religion is not something that is being outgrown but involves an ideal which has yet in its fullness to be achieved. Dr. Widgery thinks that the "confusion and disorder" in religions today "is due primarily to dogmatism based upon the authority of certain literary records." This statement he would apply also to the Christian religion. In the intervening eight chapters we find comprehensive statements of the principal teachings of the great living religions in modern forms of presentation. Among these is included Bahaism, and Taoism is omitted altogether. The brevity of the book does not permit of a full presentation and presupposes a fair background of study in the field of comparative religion. The author writes objectively, not as the protagonist of any particular religion, and yet it is clear that he is himself a follower of the Christian system as he interprets it. His presentation of Christianity leaves us with a Christ reduced to purely human proportions and a Christianity which is only one among the other religions of humanity. The book is suggestive and informing even where one does not agree with the author's conclusions. His view of the Jewish and Christian religions will be entirely unacceptable to those who regard the Old and New Testament documents as trustworthy records. D. W. R.

INDIAN THOUGHT AND ITS DEVELOPMENT. *By Albert Schweitzer.* Henry Holt and Co., New York. 265 pages. $2.50. In his preface the author points out clearly the wide difference between the Indian and European philosophy. All thought, he believes, is concerned with the problem of how man can attain to spiritual union with Infinite Being. Indian thought is dominated by the idea of world and life negation, a world-view which is essentially pessimistic and ethically negative. Modern European world-view, on the other hand, is on principle, world and life affirming, optimistic in outlook, ethically active, urging men to serve their fellowmen, society, the nation, mankind. The Indian world and life negation leads man to mortify the will to live, to renounce all activity which aims at betterment of the conditions

of life in the world. It takes no interest in the world but regards man's life on earth either as a stage-play in which it is his duty to participate or only as a puzzling pilgrimage through the land of time to his home in eternity. Starting with this fundamental difference of world-view, Dr. Schweitzer traces the development of Indian thought from its early Vedic cradle through the Upanishads, Jainism, Buddhism, later Brahamic doctrine, Hinduism and Bhakti mysticism and down to such thinkers as Ghandhi, Tagore, and others of modern times. The brevity of the treatise precludes the possibility of a full discussion of Indian philosophy, but the reader will find in the book an interesting introduction to a more detailed study of Oriental philosophy and religion.

D. W. R.

PRACTICAL THEOLOGY.

PLAIN THOUGHTS ON WORSHIP. *By Edwin A. Goldsworthy.* Willett, Clark & Co., Chicago. 134 pages. $1.50. Another of these books on worship (when I had read so many and the field has been so well covered) and a short book, too! What could be said of value in these few pages? Such was my mood as I picked up this volume by the pastor of the First Baptist Church, Rahway, New Jersey. But it soon changed to eagerness and appreciation, for I was following a man who believed in the place and value of worship in the life of the individual and the church because he had experienced its blessing and had thought deeply on the subject. Moreover he had experimented in his own church and Sunday School and he knew how to write interestingly. He shows clearly how hard it is, in our hurried, noisy, materialistic age, for people who have had little or no training in home or Sunday School and have made no preparation before coming to the house of God to worship successfully. But he believes the situation can be met and he tells us how. There is hardly a phase of this whole subject that he does not touch, and with a master hand. He writes in a spirit of profound reverence, purposing that God should be exalted and given the supreme place in His sanctuary. Even when I differ with him I am grateful to him for clarifying my thinking. I wish this book could be made required reading for every minister and organist.

W. T. T.

PASTORAL PROBLEMS. *By W. B. Riley, A. M., D. D.* The Fleming H. Revell Company, New York. 1936. 192 pages. $1.50. Dr. Riley, who is President of Northwestern Evangelical Seminary, Minneapolis, covers the whole range of the problems of a pastor from his call to the multiplying obligations of his work in the local church and community. Much of his advice is elementary and almost needless for a minister who thinks at all. While some very helpful ideas are presented, the

book is marred by a sharp, polemic tone, which becomes sarcastic in places as he deals with those who are not Baptists and Fundamentalists of his own type. There is a fine emphasis on the necessity of a sense of call, and the unselfish choice of the ministry under the divine compulsion. W. T. T.

How to Teach in the Church School. *By Paul H. Vieth, Ph. D.* The Westminster Press, Philadelphia. 1935. 173 pages. $.75. Dr. Vieth, a professor in Yale Divinity School, is both a thorough-going scholar and an unusually fine teacher. The combination is ideal for the preparation of a book of this kind. While the reader is aware of the sound knowledge behind it, he is delighted by the crystal clear, readable style, without a single technical term, and the wealth of apt illustrations which puts the book alongside of his own task. While the book deals with all phases of a teacher's work, of particular interest and value is the author's emphasis on the unity of the whole work of the church and the real place of the Bible in the curriculum. There is an illuminating discussion of "The Teacher As An Evangelist." I do not know of a better book for the beginning teacher. W. T. T.

Young Adults and the Church. *By Jessie A. Charters, Ph. D.* The Abingdon Press, New York. 1936. 153 pages. $1.00. The attention of religious educators is being centered on the young adult for several reasons. So often he is out of the church and Sunday School, and frequently at this time he is in dire need of help, for he is in the midst of many of life's most serious adjustments. This period seems, too, the best point of attack upon life. For a long time we have emphasized the need of careful work with children, only to find that our best efforts are negatived by their parents who so largely mold their lives. In order to reach the children, therefore, we must influence adults. The older adults are so hard to change that the task seemed hopeless until it was discovered that the young adult, made plastic by such major changes in his life as marriage and the birth of children, could be reached. Dr. Charters has written her book out of actual experience in working with such a group, telling how she secured the interest of these non-church-goers and helped them build a vital program related to their own compelling needs. The story as it unfolds is a thrilling and instructive one, particularly as it reveals the educational philosophy and skill of a real leader. Practical plans that have proved effective in other churches are discussed at the close of the book. W. T. T.

Which Way Our Children? *By Alberta Munkres, Ph. D.* Charles Scribner's Sons, New York. 1936. 198 pages. $2.00. There is no book

with which I am acquainted which plunges more definitely into the major problems involved in teaching a child religion or reveals them more clearly through discussion and the presentation of the experience of real boys and girls. Dr. Munkres brings us to grips with the questions, how and what shall I teach a child about God, Jesus, the Bible, death; and how shall I enable him to pray and worship, and to live aright in his simple yet difficult social relationships? Problems are presented rather than solved; yet to sharpen a difficulty is to help in its solution. An extensive bibliography, with a line or two explaining the character of each book, persuades one to further study and furnishes needed guidance. While the author presents both the conservative and liberal viewpoints and their variations, it does not seem to me that her statement of the more orthodox position is always wholly fair. A very helpful book. W. T. T.

WHAT IT MEANS TO GROW UP. *By Fritz Künkel.* Charles Scribner's Sons, New York. 180 pages. $2.00. This book is translated from the German and embodies the principles carried out by Doctor Künkel, a practicing specialist for nervous diseases in Berlin. He develops his treatment around two fundamental principles, namely, objectivity and egocentricity. He writes in a popular style so that parents, teachers and ministers may be helped to understand children and youth in their personal development. A useful book, very suggestive in many places, especially in its thesis that crises are of major importance in the development of character. L. J. S.

VENTURES IN DRAMATICS. *By Hulda Niebuhr.* Charles Scribner's Sons, New York. 1935. 224 pages. $1.75. Several years ago, in searching for stories to tell boys, I happened upon "Greatness Passing By," by Hulda Niebuhr. The wisdom shown in the choice of the stories in this collection and the charm of the style in which they were written made me feel that the author could stand on a level with her distinguished brothers Richard and Reinhold. Her second book is even better and shows that she is thoroughly at home in a related field. The period from 10 to 15 is a difficult one for boys and girls and for their leaders. Yet as you read this book, composed mainly of nineteen dramas worked out by groups in these ages, you see what eagerness, initiative and ability are ready for use by one who can inspire and guide. A short introduction makes the reader aware both of the educational value and possible hurt of dramatics and the problems involved, therefore, in its use with children. There is a prefatory statement in connection with each drama showing the situation in the Sunday School out of which it sprang and the way in which it was prepared. The dramas themselves, which are the production of the interplay of the children's minds with their leader, are of value. They are not to be reproduced by other groups but

rather to serve as guides in working out projects that develop just as directly from the experience of a different group. The book left me enthusiastic over the possibilities in dramatics for religious education. Out of their preparation and production come not only a better knowledge of the Bible and missions but such characteristics as perseverance, humility, self-confidence, cooperation. W. T. T.

How to Increase Church Attendance. *By Roger W. Babson, The Commission on Church Attendance and Others.* The Fleming H. Revell Company, New York. 1936. 160 pages. $1.50. We have here the results of the work of the Commission on Church Attendance of the Congregational and Christian Churches in their study of a thousand local churches. Roger Babson, the well known statistical expert, directed the projects and wrote the first chapter on "Outworn Customs" which we must abandon if people are to be drawn to the churches. The other eighteen chapters are written by members of the commission or well qualified men. This study reveals that church attendance has been declining during recent years. These men are convinced that this bodes ill for the church and will spell disaster for the nation. They urge the use of every possible means to interest people and bring them to church. Dozens of more or less helpful suggestions are given. Dr. Byington's careful analysis of the reasons for the falling off in attendance is provocative of thought and is to my mind the best article in the book. It is rather interesting that emphasis is placed on the value of an evening service, the necessity of a mid-week meeting and the real worth of pastoral visiting at a time when many minister are discounting these factors. The "Unified Service," which merges into one the Sunday School and the regular morning worship, is strongly recommended. A warning is issued against too frequent mention of finances at the church services. A dignified use of publicity is advised. Altogether the authors feel hopeful about the future of the Church. W. T. T.

Religion and the Church Tomorrow. *Fred B. Wyand, Editor.* The Cokesbury Press, Nashville, Tenn. 1936. 222 pages. $2.00. This book grows out of the faith of the editor in man's essential need of religion, the necessity of the church for the proper growth of religion and the ability of the Christian religion and church not only to survive but to give man guidance, comfort and strength through all of the changes today and tomorrow may bring. It is a wise, brave, hope-giving book, helping one to see the problems of our day and ways of meeting them. The ten chapters are of unequal length and value. The book has the strength and weakness of a symposium. It gives the viewpoints of different able men on vital subjects, yet as they are given small space to develop their theme they frequently say the

rather obvious, what lies somewhat on the surface. Abrams is solemnizing as he shows the attitude of our churches in past wars and predicts that they will stand on the side of the state in future conflicts. Dr. Stolz, in a fine article on the contribution of religion to mental hygiene, utters a wholesome warning against the minister expecting to become a skilled counselor overnight with little study. W. T. T.

CHRISTIAN MATERIALISM. *By Francis J. McConnell.* The Friendship Press, New York. 167 pages. $1.25 (paper, $.60). Dr. McConnell, an influential member of the United Stewardship Council, wrote this book on the invitation of that body. He writes for the follower of Christ who desires to consider carefully and rather deeply the social principles and implications involved in the getting, the spending and the giving of money. Instead of approaching stewardship from the standpoint of Scripture teaching he begins from the other end and discusses the effect upon ourselves and others of certain attitudes and practices which have been more or less prevalent, endeavoring to indicate lines of advance toward the ideal. The book is not easy to read. It will require the full and careful attention of the reader, but it deserves to be read by every minister who is endeavoring to lead his people in their thinking concerning earning, spending and giving money with a proper regard for the full consequences of attitudes and acts.

B. K. T.

ELDERS AND DEACONS, THEIR OFFICE AND WORK (A Manual for Teachers and a Notebook for Students). *By Edward B. Paisley.* The Presbyterian Committee of Publication, Richmond, Va. 104 and 60 pages, and 35c and 25c, respectively. Doctor Paisley has rendered signal service to the Presbyterian Church in the United States in providing such a wealth of materials for the guidance of its elders and deacons who seek to know the nature and function of the church and the duties and privileges which inhere in their respective offices. The materials have been arranged in convenient form for use in Standard Training Schools. Twelve units of study have been mapped out for as many hours of discussion. These in turn have been arranged in pairs, thus providing six sessions. The Manual for Teachers includes references to a wealth of source materials which afford an opportunity for the leaders of groups to read widely on each phase of matters under discussion. Assigned work for students lays especial emphasis upon The Book of Church Order, thus introducing elders and deacons to a comprehensive appreciation of this important volume. Every minister in our church may well consider the use of these volumes for a series of sessions of study and discussion with the officers of his own church. A number of ministers have used them thus with most gratifying results.

P. H. C.

EVANGELISM IN A CHANGING WORLD. *By Ambrose Moody Bailey.* The Round Table Press, Inc., New York. 144 pages. $1.50. This short book is a tonic. In chapter one the author gives us quick flashes of evangelism in the past. In chapter two he comes to grips with the present needs of the world and shows in moving and vital words how they can be met only by a vigorous evangelism. The remaining chapters bring to mind the assets which the church has for this task and the methods which must be used. One could wish that the great evangelical doctrines which alone could cause an awakening in the human heart could have been dealt with more fully, but the compass and purpose of the book did not admit of this. A readable and a helpful publication. B. R. L., Jr.

A PARSON IN REVOLT. *By Joseph McCulloch.* E. P. Dutton & Co., New York. 174 pages. $1.50. Those who recall "The Impatience of a Parson," by Canon H. R. L. ("Dick") Sheppard, would be reminded of it by the title and tone of this volume apart from the fact that Canon Sheppard has written a brief introduction to it. The book voices the impatience of a young Anglican rector with much that he finds in the life of the church particularly in the cities of Great Britain. He says, "Since this present century dawned, we have been fighting a losing battle on nearly every front." He thinks the church has able leadership rendered largely impotent by a blind subjection to tradition and a futile absorption in other matters than the church's real business, which is preaching Christ's gospel to the hearts of men. He charges the church with meaningless activities and being content with a testimony that lacks conviction and reality. He pleads for an emphasis on personal spiritual experience as against ceremonies, reforms or philosophies. It is a thoughtful and earnest appeal for a sincere evangelicalism. H. W. D.

WATCH YOURSELF GO BY. *By Edward Kuhlmann.* The Lutheran Book Concern, Columbus, Ohio. 174 pages. $1.00. The seventy-six intimate little essays in this charming volume introduce us to an author who is worth knowing. The title is from a poem by Strickland Gililan—"Just Stand Aside and Watch Yourself Go By." As Dr. Kuhlmann watches himself, we see ourselves without our petty faults, our miserable weaknesses and our annoying habits. These essays do not scold, for who would scold oneself? But we are smilingly reminded of things we need to change in ourselves. The stories are delightfully told and the morals are not pressed too hard against either the reader or the story. Ministers who talk to young people regularly will find definite help in this book. C. H. N.

HOMESPUN ALONG FRIENDLY ROAD. *By William Hiram Foulkes.* The Abingdon Press, New York. 186 pages. $1.00. This is a series of

short religious essays by a great-hearted pastor of a great church. The book is divided into three parts, each part containing seven chapters which follow a general theme. The chapters are written on everyday subjects and contain homely as well as striking illustrations and wise, seasoned reflections upon problems and things which lie close to the heart of every man. It is a good book for a pastor to give a church member whose faith is wavering or whose grip on things of real and eternal value is slipping. As a matter of fact, it is a good book for the pastor himself to read. S. R. O.

ADVENTURE FOR HAPPINESS. *By S. Parkes Cadman.* The Macmillan Company, New York. 297 pages. $1.90. Dr. Cadman is dead but his spirit will live on to bless American Protestantism for many years to come. To only a few men in any generation comes the opportunity to serve so widely and so well the cause of righteousness. Certainly no man born and educated abroad (Dr. Cadman was born in England and educated at Richmond College, Surrey,) has ever been an American citizen in a finer sense nor more ambitious for the moral and spiritual welfare of the nation.

"Adventure for Happiness" is the buoyant answer of a happy old man to the pessimism of our present troubled world. In spirit, at least, it is an autobiography of a great man's own soul's search for satisfaction. The author was not young in years when this book was written, but he was still on the sunny side of life—because in Christ he had learned how to live it well. When one reads this book from Dr. Cadman's last year, he instinctively thinks of Victor Hugo's remark, "Winter is on my head, but spring is in my heart."

The book consists of fifteen chapters, each of which is a separate essay on Happiness. The author discusses human happiness and its relation to government, health, work, love, domestic life, friendship, imagination, the arts, social service and religion. The book abounds in quotations such as could come only from a man of wide reading in the literature of the past and present. This could not be termed a fascinating or easy book but it is one that will repay the careful reader. P. D. M.

THE UNLOCKED DOOR. *By Alice Bishop Kramer and Albert Ludlow Kramer.* The Fleming H. Revell Company, New York. 96 pages. $1.00. This is one of those books in which an attempt is made to tell, in simple, untheological language and out of the writer's own experience, just how one may attain to spiritual renewal, peace, power, victory, happiness. The way presented here is that of surrendering oneself to God and being willing to do anything that God asks. He who is only willing to put himself under God's orders is reborn and has the powers of a son of God. "We enter the Kingdom when we agree to be ruled

by the King." A great deal is said about what Jesus taught us but not a word about the fact that in Him we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of God's grace. A discriminating reader will find some good things in this book but he will not find a balanced and adequate account of the Christian way. There is quite a bit of repetition in it and not enough continuity. J. D.

THE JOY OF DISCIPLINE. *By Victor B. Chicoine.* The W. A. Wilde Company, Boston. 31 pages. 75 cents. A brief essay on the value of discipline of body and soul. Jesus is pointed to as the supreme example of self-discipline in the realm of the spirit and it is maintained that truly disciplined people are always joyous people. J. D.

COURAGEOUS ADVENTURES. *By Laura Hulda Wild,* Professor of Biblical Literature, Mount Holyoke College. The Abingon Press. 139 pages, with index to Bible passages. $1.00. THE USE OF THE BIBLE IN PREACHING. *By Carl S. Patton,* Professor of Homiletics, Pacific School of Religion, Berkeley, California. Willett, Clark and Company, Chicago. $2.00. From eastern and western borders of our country come two books remarkably alike, not in content but in viewpoint. They are both intended for teachers, Dr. Wild's for teachers of children, Dr. Patton's for ministers. Both are designed to apply the Bible to our own times and needs, Miss Wild's especially to show the growth of conscience. Both likewise assume that miracles do not happen. The book for preachers would be most suggestive to all ministers, whether they agree with the author's viewpoint or not. The book intended for children's stories will appeal chiefly to those who, like the author, classify miracles with "childish notions." The chief value of the former book is in its demonstration of the vitality of the Bible even in its neglected portions; and the latter book, aside from the question of miracles, does bring out simply and clearly the line of light in the Old Testament that "shines more and more" up to the day of Christ. K. J. F.

PREACHING CHRIST IN CORINTH. *By Klass Jacob Stratemeier.* The Zondervan Publishing House, Grand Rapids, Mich. 114 pages. $1.00. Twenty-one sermon outlines, constituting a concise exposition of the First Epistle to the Corinthians. The author commends the practice of preaching through whole books of the Bible. He thinks that our "topical preaching has left the preacher barren and the pew empty." Inspired by Karl Barth's "The Resurrection From the Dead" he preached through this epistle to his own congregation with joy to himself and a fine response from them. The book is scholarly and conservative,

but marred by poor printing. Pastors planning a series on First Corinthians will find it suggestive and helpful. R. A. L., Jr.

THE CHRISTIAN DIFFERENTIAL. *By Talmage C. Johnson.* The Cokesbury Press, Nashville, Tenn. 192 pages. $1.50. What differentiates a Christian from a person who is not a Christian? This is the question of which the pastor of the First Baptist Church of Kinston, N. C., never loses sight in the eleven thoughtful and practical sermons that compose this volume. In the first sermon he finds that differential in the Christian's relationship with God. It is the relationship of a child to a father. Taking the Lord's Prayer as "the simplest and most concise summary of what religion meant to Jesus," Mr. Johnson uses a clause of that matchless prayer—associated with some other verse—as the text of each sermon after the first. The style is chaste and simple and the illustrations are apt and effective. H. W. D.

CAN WE REPEAT THE CREED? *By Teunis E. Gouwens, D. D.* The Cokesbury Press, Nashville, Tenn. 144 pages. $1.00. There is a legend of an Oxford don who began his recital of the Apostles' Creed with the whispered words "*I used to*"—believe in God the Father Almighty, etc. Many today lower their voices or drop out entirely when certain parts of the Creed are reached. It was to enable such persons to join sincerely and heartily in the whole Creed that Dr. Gouwens preached these ten sermons, eight of them dealing with the Creed's difficult phrases. The style is simple and direct, the argument clear and convincing and the appeal warm and personal. Anyone interested in understanding the Creed or in interpreting it to others will certainly wish to possess this book. D. M. C.

I AM JESUS. *By J. C. Massee.* The Zondervan Publishing House, Grand Rapids, Mich. 117 pages. $1.00 cloth; 65c art paper. The healthy simplicity and manifest reverence for the changeless Christ in a changing world combine to make "I Am Jesus" fresh and strong in its appeal. Out of the inspired word, with his inspiring personal experiences, Dr. Massee presents Jesus Christ as the Lord and Saviour of the race. Fact is here fused with passion, hence these sermons not only convince, they stir, they demand and confirm decision. It is a wise judgment that reduces such sermons to writing and makes them available for a widening constituency. S. M. G.

O STEADFAST FACE! Studies of the Christ of Purpose. *By Daniel Russell.* The Fleming H. Revell Company, New York. 159 pages. $1.50. The minister of the Rutgers Presbyterian Church gives in this volume eighteen sermons, each of which is grouped about the redemptive work of Jesus Christ. To Dr. Russell the old-fashioned gospel of re-

demption by the blood of Jesus is a gospel which discloses the final answer to every question which taxes our querulous generation. Most of the sermons are topical. The author is a great lover of poetry, for the messages abound in quotations from poetical masterpieces. The minister who is eager to find a new approach to the death of Christ for communion meditations will discover these messages quite valuable. It is orthodox preaching beautifully and forcibly presented. C. H. N.

SERMONS ON SIN AND GRACE. *Edited by Henry J. Kuiper.* The Zondervan Publishing House, Grand Rapids, Mich. 112 pages. $1.00. This is the first of a series of five volumes of sermons on the great verities of the Christian religion. The Heidelberg Catechism is being followed so closely with regard both to themes and to theology that these books will constitute a valuable exposition of that famous statement of the Reformed faith. The seven sermons in this first volume are by seven ministers, some of the Reformed and some of the Christian Reformed Church, two of the number being professors in Calvin Seminary, Grand Rapids. There are no concessions to modernism here. There is no watering down of the historic creed. The fall of man, the guilt, depravity and misery of the sinner, the grace of God in providing a Mediator, faith in Jesus Christ—such subjects are dealt with in a vigorous, scholarly and impressive way. These are, of course, "doctrinal" sermons, but they are not only solid, they are warmly evangelical. It is the most spirited and uncompromising proclamation of the Reformed faith that has come under my eye in a long time. J. D.

MAKING FRIENDS WITH LIFE. *By Rev. James Reid, D. D.* The Cokesbury Press, Nashville, Tenn. 288 pages. $2.00. At Massanetta or elsewhere you have quenched your physical thirst with the clear, cool living waters of a great spring. I have had a similar experience spiritually as I have read this book. Dr. James Reid is a distinguished Presbyterian minister of England who has for many years contributed brief articles to the British Weekly, each of which is doubtless the heart of a great sermon preached to his people in Eastburne. At the request of many, a number of these meditations have been issued in an attractive volume entitled, "Making Friends With Life." In the Preface Dr. Reid writes, "Christianity is not, as some have made it, an escape from life. It is the only means whereby in all circumstances and whatever life may bring it is possible to be at peace in it and find it truly good." Very heartily would I commend this book to ministers and laymen alike. By it life is enriched. D. H. O.

JUST ONE MORE STORY! *By John Edward Charlton.* The F. H. Revell Company, New York. 128 pages. $1.25. This small volume contains thirty-five six-minute talks to children, delivered by the author to the boys and girls of his parish in Maplewood, N. J., and is the third book

of the sort published by Dr. Charlton. The author is an experienced and skilled story-teller and has evidently succeeded in what most preachers find a difficult task. The sermonettes are brief, pointed, expressed in beautiful language and sometimes poetic in their simple charm. This reviewer is experimenting with sermons to children at the present time and has found the book helpful. J. A. MacL.

OPENING ROADS. *By Rev. Archibald Black. The Macmillan Company*, New York. 163 pages. $1.75. Everybody loves a story. Reaching largely into the word of God but also into the world of current events, Dr. Black talks the language of youth. A wide scope of source material is availed of in these addresses for young people. This book should stimulate afresh the impelling stewardship which every minister must feel—the stewardship of the gospel for the younger minds brought to them in the language which they speak. One finds afresh that the stories buried in the old record of the word of God are not only applicable to the present day and its needs but are quite modern in their gripping human interest. S. M. G.

BIBLE EPITAPHS. *By Clarence Edward Macartney.* The Cokesbury Press, Nashville, Tenn. 200 pages. $1.50. These sermons by the well-known minister of the First Presbyterian Church of Pittsburgh were evidently preached to young people. They are studies of Bible characters from the viewpoint of some brief, striking word that sums up the life of each: for example, "He went away sorrowful," "That disciple whom Jesus loved," "Died Abner as a fool dieth." Dr. Macartney mingles wise counsel and good illustrations with these biographical sketches. I found these fresher, more original and vivid and suggestive than any other series of his sermons that I have read. J. D.

THE MINISTER'S ANNUAL, 1937. *Joseph M. Ramsey, Editor.* The Fleming H. Revell Company, New York. 576 pages. $2.00. The editor of this volume is also the editor of The Expositor and Homiletic Review. He might be expected therefore to know something of ministers' needs. Material offered for each Sunday of the year includes especially written sermons, mid-week meditations, treatment of the Sunday School lesson, suggestions for the service, including psalms, hymns, offertory sentences, offertory prayers, and anthems for choir and organ. Junior sermons and talks for special occasions are grouped in the back. It is evident to anyone that a minister might use this volume to his own spiritual detriment. The same could be said of any volume of sermons, though the temptation here would not be so great. It is possible, I suppose, for a minister to use it wisely as a stimulus rather than a crutch. E. T. T.

POEMS FOR DAILY NEEDS: AN ANTHOLOGY. *Compiled and edited by Thomas Curtis Clark.* The Round Table Press, New York. 235 pages. $2.00. Any library belonging to minister or public speaker which does not possess one or more of the anthologies of Thomas Curtis Clark is incomplete. One of our best writers of religious verse, Dr. Clark is incomparable as an editor of usable poetry. The poems which he collects have literary merit, as a matter of course. In addition they are brief, and quotable. The present collection contains poems for various occasions and on a variety of themes, some old and some new. They have been selected for effective use as capstones for orations, addresses, sermons or other talks. Many will appeal to youth. This volume is a very useful one. E. T. T.

MOTIVE AND METHOD IN A CHRISTIAN ORDER. *By Sir Josiah Stamp.* The Abingdon Press, New York. 239 pages. $2.00. In this attractively written and attractively printed volume Sir Josiah Stamp, a doctor of twelve universities and the world's leading economist, addresses himself to those who from pulpit or platform attempt to make practical application of Christian principles to the present social order. It constitutes a sorely needed warning, particularly to church leaders, against too precipitate entrance into the arena of economics and social interpretation. This is not to deny the right of such entrance nor to deny the totalitarian spread of the dominion of Christ but to insist that those who do so enter shall be sure if their ground. Of course the reverse side of this picture could be presented too, and the church leader could insist with equal right on the elimination of the "Sir Oracles" from among those business leaders who speak with great freedom about the function of the church. But Sir Josiah Stamp is not that kind of speaker and he does herein present in an humble way and with amazing clarity the call for factual buttressing of the church's approach to social conditions, and withal he makes an effective protest against the proof-text approach by those who would build a social-action program on isolated texts taken at random from the Scriptures. His own collation of Scriptural backgrounds from varied approaches is not open to this criticism and constitutes one of the most valuable portions of the book. It is a short, easy-to-read but highly provocative treatise that every minister should read before his next sermon on the relation of the church to the present social order. The reader may not agree at all points with the author, but if he is intelligently awake he will do some serious thinking, for the book is tonic in effect. R. C. L.

SHAPING THE FUTURE. *By Basil Mathews.* The Abingdon Press, New York. 166 pages. $1.00. This book contains six lectures which have been delivered to university students on both sides of the At-

lantic. The subjects treated cover a broad survey of world conditions and what Christian young men and women may do about them. The author has a wide knowledge and a deep understanding of affairs and trends in the various key nations of the world. He also knows the student mind and how eagerly serious minded young people are seeking for some solution to our problems and something they can do. The lectures are vastly encouraging in that they set forth the many statesman-like Christian things which have already been done and are now bearing fruit, as well as the Christian forces which are at work today—silent yet effective. The author does not deal in generalities. He comes to grips with concrete situations and lists in 1, 2, 3 order what Christian students may be doing in the facing of the Impending Crisis. For one seeking light on perplexing world conditions and movements and at the same time guidance as to what he may do, the reading of this book will be an inspiration and a real help. S. R. O.

THE MIRACLE OF PREACHING. *By J. Edgar Park.* The Macmillan Company, New York. 184 pages. $1.75. This volume containing the Lyman Beecher Lectures delivered at Yale University in 1936 is an unusual and stimulating treatment of the subject. At the close of the book the author states his purpose as follows: "These lectures began with the first search by the preacher for an idea to preach about. They have followed the birth and development of that idea in his mind, his attempt to express it to himself, to write and revise it for his people, to deliver it to his congregation. They have studied the effects of his preaching on himself, his regular congregation and casual attendants." The book abounds in quotations and shows a breadth of reading. It will send the minister to his task of preaching with new energy and appreciation. B. R. L., Jr.

THE PURPOSE OF GOD. *By W. R. Matthews.* Charles Scribner's Sons, New York. 182 pages. $2.00. The subject of the being and personality of God has not wanted for competent handling in recent years. The works of Gore, Garvie, Temple, H. R. Mackintosh, H. H. Farmer and others come readily to mind—not to go farther back to such writers as Sorley, Pringle-Pattison, and W. E. Orchard in his earlier work. The question of the Theistic Proofs, on the other hand, has been rather in the background. But that the problem of the proofs of the existence of God is still a live one and most intimately relevant to the thinking of the present day is amply demonstrated in this latest book from the pen of the distinguished Dean of St. Paul's. The book is a restatement, with modern reference and outlook, of the time-honored but sometimes overworked Teleological Argument. It is a closely-knit piece of reasoning, with all of that transparent lucidity of style for which the author is justly noted and, at the same time, a most engaging frankness and fairness in dealing with opposing views. The open-

ing chapter reviews the well-known trilogy of arguments—Ontological, Cosmological, Teleological—especially in their mutual support and interdependence. The second chapter presents the classical formulations of the Teleological Argument. In the third the author examines in a searching and convincing manner the objections of Hume and others. The fourth chapter in turn furnishes the author's own reconsideration or restatement of the argument, especially in the light of the conception of evolution and of the modern opening up of the immensities and intricacies of the world about us. In the face of the vastness and complexity of the universe the fact that confronts us is that "its most astonishing and significant character is that it contains minds that begin to understand it, to form estimates of it, and, as we are compelled to believe, are advancing in knowledge of it. The evolutionary process has produced knowledge, thought, and understanding. The process of nature begins to understand itself and to value itself in the consciousness of human thinkers." The emergence of mind, it is argued, is unintelligible unless the course of evolution is directed. "It is agreed," the writer goes on to say (p. 110), "that human behaviour cannot be explained apart from the activity of mind. But human behaviour is only a part of the whole teleological order. Unless, then, we are prepared to admit that one part of the teleological order has one explanation and another part quite a different one, we shall be led to the conclusion that the whole teleological order is due to the presence in it of a directing cause or of the activity of mind."

The two remaining chapters of the book carry on and apply the argument (to which what is said above does scant justice). There are many passages which could be quoted in full but for consideration of space. The book must be read as a whole in order to be appreciated. And so read, it may be confidently predicated, it *will* be appreciated.

LeR. G.

WE CAN STILL BELIEVE IN GOD. *By Allyn K. Foster.* The Judson Press, Boston. 172 pages. $1.00. Here is a book well worth reading and rereading. The title indicates the positive note that it sounds. Many today are asking the question "Can we still believe in God?", but Dr. Foster makes the assertion, "We can." Better still he clearly establishes his thesis. It is difficult to imagine that any intelligent person could read this book without giving assent to the title. Furthermore, the God in whom we can believe is personal, not "that interaction between individuals, groups and ages which generates and promotes the greatest mutuality for good," as Dr. Wieman of the University of Chicago teaches.

A sentence or two from the Preface may be helpful: "I have written this little book with the hope of confirming the faith of every-day

Christians. . . . A man may be fundamental in his grasp of real essentials and yet modern in his way of thinking about them." D. H. O.

THE HOLY SPIRIT IN DOCTRINE AND LIFE. *By James M. Gray.* 127 pages. $1.25. Dr. James M. Gray, the author of this book, and a former President of the Moody Bible Institute, died in September, 1935. This book, probably his last, will rank among his best. It gives a brief but comprehensive view of the Bible teaching on the subject of the Holy Spirit. It was written by one "who knew the Holy Spirit not merely as a doctrine, but as a person." Especially helpful are those chapters which deal with the work of the Spirit as the Divine Agent in Sanctification and the source of Christian love. R. A. L., Jr.

A HELP TO THE STUDY OF THE HOLY SPIRIT. *By W. E. Biederwolf.* The Zondervan Publishing House, Grand Rapids, Mich. 127 pages. $1.00. This is the fourth edition of a book which was copyrighted in 1903. The present volume bears the date of 1936. There are twelve chapters which deal with significant characteristics of the Third Person of the Trinity as follows: Name, Advent, Personality, Deity, the Sealing, the Anointing, the Communion, the Fruits, the Baptism, the Filling, the Emblems, and the Resistance of the Spirit. The bibliography referred to in the Preface seems to have been deleted from the fourth edition. A careful reading of the volume reveals the fact that the author was conversant with a considerable mass of material available at the time of writing. He cites a wealth of biblical material on the subject in hand. P. H. C.

THE CHRISTIAN ANSWER TO THE PROBLEM OF EVIL. *By J. S. Whale.* The Abingdon Press, New York. 96 pages. $1.00. Dr. Whale is President of Cheshunt College, Cambridge, England. These lectures were delivered by him during the past summer in England and also in America at Chautauqua and at Northfield. In the preface this brilliant young theologian says: "The lecture form has been retained deliberately. It is my belief that serious philosophical and theological discussion loses nothing by being kept human and 'conversational.' The modern dislike of theology is really a dislike of theological jargon and here, as so often, popular instinct is right." Dr. Whale very briefly but in a masterly way presents the four classic answers to the problem of evil. Using theological terms, which he avoids, we may call them Fatalism, Pantheism, Dualism, Atheism. Then he presents the answer of Theism and as a climax the Christian answer. In the death and resurrection of Jesus Christ we find a revelation of God that solves the problem of evil. A veritable flood of letters flowed in upon Dr. Whale after the delivery of the lectures, and in the closing chapter of

this little book he deals with the positions taken by his correspondents. This is a unique and very interesting departure in theological literature. The book is very much worth the buying. D. H. O.

AFTER DEATH. *By Leslie D. Weatherhead.* The Abingdon Press, New York. 187 pages. $1.00. If you have read any of Dr. Weatherhead's previous books you will desire to secure this one. A few men seem to have a distinctive message for each age and this gifted young Britisher is in that select company today. He is a specialist in psychology and a forceful preacher, now minister in the City Temple of London. In seven chapters he discusses the following themes: the fact of life after death; the preparation for and the nature of that life; the condition of and the consummation of it; our relation to those who have passed on; the present value of the gospel of the life after death. The book contains clear, scholarly thinking and a wealth of quotations; some very familiar and others new, at least to me. Dr. Weatherhead believes in universal restitution. He holds that heaven and hell are not separate places but divergent experiences, hell for some being in the heart of that which is heaven to others. Neither of them is everlasting, but beyond them both there is a blissful condition into which all spirits are ultimately to enter. The guilt and power and stain of sin is removed not without great suffering from those who leave this world impenitent. As a possible alternative to this idea of universal restitution he presents the annihilation of the finally impenitent. This is not the familiar doctrine of conditional immortality. The unbelieving soul does not cease to exist immediately after death, but to the persistently impenitent there is the disintegration of conscious and separate personality after age-long rebellion beyond the grave.

The majority of the readers of the *Union Seminary Review* will no doubt disagree with Dr. Weatherhead but it were well to be informed concerning currents of thought strong in England and in Scotland. Especially must Calvinists (Dr. Weatherhead is not one) come to grips with the question of universal restitution or of annihilation for the finally impenitent. There are many scriptures to be carefully considered in their bearing on this question. Discussing some of these one day in a personal conversation, my distinguished professor, Dr. R. A. Webb, said to me, "If ever I become a heretic it will be on the question of universal salvation." As you well know he did not become a heretic. Perhaps he leaned the other way in order to avoid that danger. It may be others are doing the same thing. D. H. O.

CONTEMPORARY ENGLISH THEOLOGY. *By Walter Marshall Horton.* Harper and Brothers, New York. 186 pages. $2.00. Dr. Horton believes that Modernism has failed to meet the needs of the modern age. He attempts in this book to give us a brief "conducted tour" of English

theology, which is more satisfying than theology in America or that of the continent of Europe. Beautifully written, religiously inspiring, intellectually satisfying, it is a book which one interested in current theological trends will read with interest and delight. Selected as a book-of-the-month, in my estimation this is one of the books of the year. E. T. T.

CHRISTIANITY IN AMERICA—A CRISIS. *By E. G. Homrighausen.* The Abindon Press, New York. 227 pages. $2.00. Dr. Homrighausen is generally recognized as one of the ablest interpreters of Barth in America. The volume before us is his attempt to present to Christianity in America the challenge of the same dynamic conceptions with which Barth has so effectually confronted the life of Europe. We do this book an injustice, however, to label it as merely another interpretation of Barthian theology. It is the word to us of a great soul who has lived in the midst of our American Christianity, has seen its weakness and its threatened disintegration and has written because he must, because he also has been laid hold of by the One to whom Barth is pointing. He also is concerned to recover for the churches THE CHRISTIAN THEOLOGY.

The first part of the book is an analysis of the life of the American churches. The criticisms here are devastating but they are not the criticisms of the cynic. Rather they flow from the pen of a man who, as he tells us, has written in anguish because he has seen the Christ on the cross and has seen the church as she stands in judgment before the jealous love of her master. The constructive portion of the book deals in successive chapters with the sermon, the Bible, the church, the reality of Jesus Christ, and the content of the Christian message. In each case there is an attempt to recover for our day elements vital to the Christian faith that have tended to be lost or obscured in the American churches. Of particular interest are the chapters on the Bible and the Church. In the first of these Dr. Homrighausen criticizes the liberal and the fundamentalist conceptions of the Bible and gives a presentation of the Barthian position that is remarkable both for its brevity and its clarity. As such it is certain to arouse opposition within the more conservative circles. Those who feel that they must criticize this chapter for some of its statements are asked, however, not to miss the great positive note that is sounded forth in it. We must not be so concerned in the defense of the Word that we fail to hear the Word of God that speaks to us from the Bible and sets us in challenge and in judgment. Christianity in America has been divided into sects and denominations, into class and race churches, until it is in great danger of losing its sense of the "holy Catholic church." For this reason the chapter on recovering the church gives a call that we all need to hear.

We hope that this book will have the circulation it deserves and that it will deepen within all the churches of America the concern for the recovery of THE CHRISTIAN THEOLOGY. H. R.

CHRISTIAN ETHICS. *By Johann Michael Reu*, Professor at Wartburg Seminary, Dubuque, Iowa, *in conjunction with Paul H. Beuhring*, A. M., D. D., Professor at Capital University, Columbus, Ohio. The Lutheran Book Concern, Columbus, O. 482 pages. $2.50. Dr. Reu's book was printed in German in 1914 and again in 1922. This new English translation contains 140 pages on Social Ethics by his colleague. The point of view is theological, Lutheran and theological, and the conclusions are presented with a refreshing assurance of being right. But the Calvinism which the authors mention looks unfamiliar at times to a Presbyterian. Besides earnestness and sincerity, the book has two other great values: its sustained individualistic viewpoint and its numerous clear expositions and applications of Scripture. W. T. R.

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The UNION SEMINARY REVIEW is unique among periodicals of our church and it is meeting, we are convinced, a very definite need. If you are finding it of distinct value, will you not commend it to others and in this way help us build up the subscription list? Your cooperation will be sincerely appreciated.

The Editors.

MRS. W. C. WINSBOROUGH

First Superintendent of the Woman's Auxiliary, Later First Secretary of Woman's Work, of the Presbyterian Church, U. S.

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RETHINKING THE WOMAN'S AUXILIARY IN THE LIGHT OF ITS SILVER JUBILEE.

By the Rev. Charles Richard Nisbet, D. D.,
Pastor of the Caldwell Memorial Presbyterian Church, Charlotte, North Carolina.

In any evaluation of the work of the Presbyterian Church in the United States during the seventy-five years of its existence as a separate body in the Presbyterian family, one accomplishment stands out preeminently in my mind, one which, being a man, I do not find any special elation in pointing out and yet one which in all fairness and impartial judgment must be recognized. I do no injustice to any other organized activity when I say that the Woman's Auxiliary during the twenty-five years of its life has made greater progress, rendered greater service and given greater promise of future usefulness than any other activity in our church. This rather bold claim for the Auxiliary will, I think, be borne out by a cursory review of the record.

Early Days.

Very little is known of the early history of women's activity in the church for the reason that the women have always carried out the injunction of the General Assembly to conduct their work "through a quiet, unobtrusive, house to house ministry, to the poor, the sick, the afflicted, the ignorant, especially among those of their own sex and the young." In spite of meager records, we do know that women have always stood shoulder to shoulder with our pioneer fathers in laying foundation stones broad and deep upon which subsquent generations were to build.

In the building of the Old Stone Church at Lewisburg, West Virginia, in 1796, "the godly women and boys carried the sand in sacks on horses from Greenbrier River, a distance of four miles, to make the mortar for the stone edifice," and as far back as 1800 we find this record in the minutes of the Assembly: "It is among the distinguished glories of the commencement of the nineteenth century that pious females are more extensively associated and more actively useful in promoting evangelical and benevolent objects than in any former period of the world." Women's activity in these early days expressed itself in home-building, in prayer, in the dissemination of Bibles and in raising funds for the education of candidates for the ministry, to say nothing of raising these candidates.

Mrs W. C. Winsborough, Secretary Emeritus of the Department of Woman's Work and the best authority on the subject, divides the history of the organized woman's work of our Church into three periods:

1. Beginning with the organization of the first Missionary Societies in 1817 in Virginia, Georgia, Tennessee and Kentucky and ending in 1888, when the first Presbyterial was organized.

2. From the organization of the first Presbyterial in 1888 to 1912, when the Woman's Auxiliary was organized.

3. From 1912 to the present time.

The First Period.

In 1817 five organizations of women are recorded. In that year "the earliest Missionary Society of which we have any record was in existence in the Rockfish congregation, Wilmington Presbytery, N. C., at that time part of Fayetteville Presbytery. The Rockfish Female Missionary Society, which met twice each year, in the spring and fall, had thirty women on the roll." Contributions for the first year are reported as follows:

To the North Carolina Missionary Society	$ 17.50
To the purchase of religious tracts for the Society.....	6.50

Other organizations in this year were "The Female Tract Society of Poplar Tent Church, Concord Presbytery, North Carolina, afterwards the Female Benevolent Society (1819), and "The Liberty County Female Cent Society," Midway Church, Georgia, which became a solely Presbyterian organization in 1829 as "The Liberty County Female Education Society." The Female Bible Society of Richmond and Manchester was organized in 1817 as auxiliary to the Bible Society of Virginia. "The Female Bible and Tract Society" of the First Presbyterian Church, Nashville, Tennessee, was also organized the same year.

The first solely Presbyterian organization in Virginia, "The Female Missionary Association" was organized August 23, 1819, when sixteen ladies met in the Tabb Street Presbyterian Church, Petersburg, Virginia, and began a work continuing to this day.

In 1819 there was organized in New Providence Church in the Valley of Virginia "The Benevolent Society," which included all women members of the church. They were divided into groups marked by geographical boundaries, these groups meeting together quarterly at the church. Thus this early society of over a century ago showed three of the most important characteristics of our modern organization of women. The information given above is taken from a pamphlet on The Woman's Auxiliary of the Presbyterian Church in the United States compiled by Miss Rosa Gibbins.

It is not the purpose of this article to trace the history of woman's work in our church. What has been sketched is given to establish the statement that from the beginning the women of our church stood shoulder to shoulder with the men in the pioneer work of laying foundations and, further, that this work was always done "through a quiet, unostentatious, house to house ministry." How well they erected the superstructure upon these foundations was increasingly manifest through the years when "Education Societies, Benevolent Societies, Working Societies, Aid Societies, Mite Societies and Missionary Societies sprang up in all the Synods."

The dark days of the Civil War deprived the women of opportunities for service but only intensified their purpose to carry out the "Missionary Declaration" issued by the Assembly at the birth of The Presbyterian Church in the Confederate States of America, a name changed in 1865 to The Presbyterian Church in the United States. Impelled by the imperative command, "Go ye into all the world and preach the gospel to every creature," the women of our church have gone forward in a "quiet, unobtrusive house-to-house ministry," but with no less Calvinistic perseverance, until we come to the third period as given by Mrs. Winsborough and quoted above. But a word at this point about

The Second Period.

As early as 1888 East Hanover, under the leadership of Mrs. Sara Price, and Wilmington, under Mrs. B. F. Hall, organized the first Presbyterials, followed in a short time in a number of Presbyteries not restrained by Presbytery's edict. For twenty-five years those Presbyterials functioned as units until in 1904 under the leadership of Mrs. J. Calvin Stewart, wife of Dr. J. Calvin Stewart of sainted memory, a movement to gather the Missionary Unions of any Synod into Synodical organizations was started, resulting in the Virginia Synodical. This movement was being urged at the same time with like results in the Synod of Texas under the leadership of Mrs. Chris G. Dullnig, from the first a "courageous, faithful and persistent" supporter of organized work among our women. "These two Synodicals came into being in 1905, to be followed in 1908 by the organization of Alabama under the leadership of Mrs. John Knox. Georgia, with Mrs. C. P. Crawford as able leader, followed in 1910; Missouri, with Mrs. D. A. McMillan in the chair, in the same year, while Kentucky, under Mrs. M. D. Irvine, and Mississippi, under Mrs. Alma Sydenstricker, followed in 1911 and 1912."[1]

[1]Mrs. W. C. Winsborough in *Reviewing Yesterday.*

The Present Period.

These various organizations were doing a fine piece of work, but there was no central organization holding them together and propagating organized woman's work directed and inspired by a leader until 1912, when the Woman's Auxiliary was organized with Mrs. W. C. Winsborough as Superintendent and Mrs. A. M. Howison as Treasurer, the latter being followed after nine months by Mrs. D. A. McMillan of Missouri, who served eighteen years.

I quote Mrs. Winsborough again: "Two factors exerted a mighty influence towards hastening the setting up of our overhead organization. The first of these was the assumption by our church at the Birmingham Assembly, 1907, of definite responsibility for carrying the gospel to large areas in seven foreign countries, the total population of which was then estimated to be about twenty-five million souls. . . . The second occurrence was the nation-wide Woman's Jubilee in 1910 celebrating the fiftieth anniversary of the organization of the first Woman's Board in the United States. All denominations took part in it and mass meetings were held in every city and town of any size throughout the country with noted speakers heard by enthusiastic audiences. . . . The Southern Presbyterian women found themselves to be the only denomination of any size in the land which had no system of reports, no method of planning the united increase in the gifts which others were planning in honor of the Jubilee. The shock of this discovery aroused the entire womanhood of the church."

I shall add to the above a third factor, the one which I believe, from my knowledge of the situation existing at the time, was the most potential in procuring the approval of the church and afterward in setting up the overhead organization. Most great movements organize around a personality and to be fair and at the same time yield to a personal bias and conviction I must digress a moment for a word of appreciation of two women who have borne in their hearts and bodies the travail of this birth. Miss Jennie Hanna, an invalid as I knew her

in Kansas City, Missouri, was possessed of a mind and heart which could not be daunted by a body wracked with pain. For years she carried a vision in her soul and a conviction in her heart and, observing the fruits of organized woman's work in a sister church, for twenty-six years advocated by word of mouth, through letters and articles in church papers, a dream which she saw realized in 1912 in spite of organized opposition. "From young womanhood she had been a constant sufferer and one less determined and optimistic would have been conquered by the continual suffering she had been called upon to bear. But not in vain was she of sturdy stock and her Huguenot blood has been shown during all the years when in spite of frequent breakdowns, continued suffering and weakness she has yet labored on in the Master's work. . . . Small of frame, yet big of heart, frail of body, yet strong in faith, it may well be said of this handmaiden of the Master, 'Many have done well, but thou excellest them all.' "[2]

God never inaugurates a movement without pointing to the one whom He has prepared to lead it. How strikingly this fact emerged in the search for a leader when the Bristol Assembly of 1912 instructed the four Executive Secretaries of the Executive Committees "To meet with the women in August at Montreat for the purpose of forming a constitution and choosing a Superintendent."

All eyes turned to one woman as preeminently prepared and separated of God to this leadership, Mrs W. C. Winsborough. A child of the manse, she had in her the blood of pioneers, men and women of vision, of indomitable will, of untiring energy, of apostolic faith—men who in the person of her grandfather, Stephen Paxton, braved the wild beasts of the wilderness, Indians, malaria, moral destitution and provincialism in the pioneer life of the Mississippi Valley as Sunday School missionary. Her father, Rev. W. P. Paxton, D. D., for thirty-five years a member of St. Louis Presbytery, devoted his whole life to pioneer work as Superintendent of the Ameri-

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[2] *Pioneer Women of the Presbyterian Church in the U. S.*—Mrs. Mary D. Irvine.

can Sunday School Union of the Southeastern States. Thus was she nurtured in the atmosphere of missionary service, her zeal finding expression when only ten years of age in the organization of a Missionary Band and the conduct of a Sunday School in her own home.

This passion for organized missionary activity later expressed itself not only in the Woman's Missionary Society of Central Presbyterian Church, Kansas City, Missouri, but also in the inauguration of both the Slavic and Italian Missions, so potent today in the religious life of that city. Thus throughout her entire life God was preparing her for that seventeen years of superb service as the inspiration and guiding genius, so far as human agencies are concerned, of the Woman's Auxiliary and service rendered since 1929 as Secretary Emeritus. A woman of culture, refinement, delicacy of feeling, courage, firmness, indomitable will, sympathetic, cooperative, pious.

> "A being breathing thoughtful breath,
> A traveller between life and death;
> The reason firm, the temperate will,
> Endurance, foresight, strength and skill,
> A perfect woman, nobly planned,
> To warn, to comfort and command;
> And yet a spirit still and bright,
> With something of angelic light."

"If thou seek" her "monument, look about thee."

The Woman's Auxiliary from the inception of the idea met with most determined, able and conscientious opposition. The church was afraid of Woman's Boards, of a "Woman Pope," and the whole movement seemed antagonistic to the historic position of the church regarding woman's work enacted by the Assembly in 1832, also in 1880, and reaffirmed thirty years later in 1910, which deliverance reads in part: "Women are prohibited from speaking by word of exhortation or leading in prayer, or discussing any question publicly in the meetings of the church or congregation as a mixed assembly."[3]

[3]Alexander's Digest, p. 56.

Well do I remember a meeting of my Presbytery. A number of us were anxious to hear the Superintendent. Following a storm of protest against inviting a woman to speak to a church court, the Presbytery adjourned as a Presbytery, resumed their seats as a mass meeting, heard an inspiring presentation of the women's work presented in a "quiet, unobtrusive" but most winsome manner, reconvened as a Presbytery and went on with the business of the court.

In 1916 the Assembly seems to have modified its previous action in that it declared that while women were "excluded from licensure and ordination by the plain teaching of Scripture and therefore cannot be admitted to our pulpits as authorized preachers of the word," it added that "other services of Christian women be left to the discretion of the Sessions and the enlightened consciences of our Christian women themselves." In 1926 the Assembly declared: "The Superintendent of the Woman's Auxiliary is an authorized and responsible agent of the Assembly and as such she has a natural right to read her report to the Assembly, but this privilege does not carry any implication of membership in the Assembly or of participation in its discussions."

Thus by "quiet and unobtrusive" methods, loyalty to the traditions of the church, a deeply spiritual program of service and the prosecution of work along lines which have commended it to the most conservative element in the church, these noble, God-fearing women have gradually won their way, until today it will be hard, I believe, to find a man among us who does not approve of this work. How can he help approving when he sees how, from the start, God's blessing has rested upon what the women of our church were trying to do?

In 1929 Mrs. Winsborough, because of failing health, resigned as Secretary after sixteen years of service as Superintendent and one year as Secretary, and was elected Secretary Emeritus, Miss Janie W. McGaughey being called to fill the vacancy.

In 1931 Mrs. D. A. McMillan retired after eighteen years of service as Treasurer, being succeeded by Miss Rosa Gibbins.

These were two hard positions to fill since in each case these new officers were following experienced, able and approved workers; women who had won their way through blood and tears and whose service had been of such quality as to make it most difficult for any successor to hold up the standard. However, under the blessing of God and through the cooperation of a group of consecrated women and the advice and counsel of the retired officers these two have gone forward with the approval and applause of the church and, better still, the evident blessing of God upon their labors of love.

It is impossible to visualize the growth of the Auxiliary since its organization in 1912. Only a few general remarks need be made. Today, as revealed by the last reports, an army of 165,033 Christian women are serving in 2,458 Auxiliaries—serving in home missions, in foreign missions; through the Auxiliary Circle plan in the Congo; through women's groups in China and Japan; through the organized Presbyterian Auxiliaries in Korea; in Brazil and Mexico, where they have a Secretary of Woman's Work to direct, unify and establish the Auxiliaries.[4]

With the motto for 1935-36: "The Mind of the Spirit is Life and Peace—Serve in Newness of the Spirit," and the theme: "Looking—Learning—Living," this army of the Lord has gone forward.

PRAYER.

They have been *Looking*—looking at the *field.* That field to them has been the "world," and moved with the compassion which constrained the Saviour and realizing that the world was "distressed and fainting, like sheep which have no shepherd," they have been looking to "the Owner of the Harvest to send out reapers into His fields."

In their emphasis on prayer they have begun with the home and in 20,042 family altars and the use of 37,232 copies of the Calendar of Prayer they have daily waited on God for His blessing at home and abroad. In 6,454 prayer groups they

[4]Annual Report, 1936.

have gathered regularly for corporate prayer, claiming God's promise where two or more are gathered in agreement, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). This promise has given inspiration to their "Looking."

Study.

They have been *Learning*. Early in their life as an Auxiliary they learned that their knowledge must take in the whole church and all of her activities. "The program of the church is their program, the responsibility of the church is their responsibility." "The women of the Presbyterian Church in the United States cooperate in the work of the church in a unique plan unlike any other woman's missionary organization in America. As members of the church they discharge the responsibility to all the departments of mission work through the regular channels of the church. Besides this, they are banded together as an auxiliary to yield an additional service to these same departments of the great church to which they belong. They have no separate board, are responsible for no independent work."[5]

Then they have studied to know every phase of church activity. And "Learning" has received its major emphasis in the study of God's Word. "The plan for this study was through directed, purposeful, prayerful reading of the Word first by individuals and in the Circles throughout the year, then an intensive Bible study." Auxiliary text-books were sent out to guide teachers of intensive Bible study classes, this study being pushed in every Auxiliary by the Secretary of Spiritual Life. Thus every Circle has been a center for Bible reading and Bible study. In addition, Mrs. S. H. Askew, known to the writer as a saint and a gifted teacher, especially efficient and enthusiastic as a Bible teacher, has been sent out into the church as Field Worker. Thus, like their sister of old, they have been "Learning" at the feet of Jesus.

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[5] *Presbyterian Law and Procedure*, Leslie, p. 275.

Their next emphasis has been in a study of the field, and every year they have pursued missionary study courses in Mission Study Classes, Church Schools of Missions and Reading Circles, numbering, according to last reports, twelve hundred and ninety-four, three hundred and sixty, and nine hundred and twenty-two, respectively. This study has not confined itself to foreign missions, but has taken in the whole program of the church. Thorough enough to take in parliamentary law, their gatherings are models of orderly procedure.

Living.

Their "Looking" and "Learning" has impelled "Living," and that they have been doers of the Word and not hearers only is abundantly manifest in a program of activities too comprehensive to be dealt with here. The reader is referred to The Twenty-Fourth Annual Report of the Committee on Woman's Work submitted to the last Assembly, a report which for comprehensiveness, clarity, compactness and Spirit-breathed substance surpasses any document it has been my pleasure to read in many a day. What an example of the helpfulness of a spiritual presentation of a great cause through report to a church court! After reading this report one feels refreshed and inspired to press on.

"Looking"—They saw the Lord and were not disobedient to the heavenly vision.

"Learning"—They have given diligence to present themselves approved unto God, workmen that need not to be ashamed, handling aright the word of truth.

"Living"—Believing that "faith apart from works is barren," they have striven to show their faith by their works, and right well have they wrought. Space will not permit a review of their service in the following fields of activity: White Cross; personal work; outfitting missionary children; conferences for Negro Women; Birthday Offering, amounting in the fourteen years since it was inaugurated to $617,732.82; Ministerial Relief; Home Mission Workers; Assembly's Training

School and by no means least an "over and above" offering last year for local and benevolent causes of $1,110,023.00.

Results.

This organized woman's work was born in prayer, its principal emphasis has been on prayer, every meeting has found prayer given the first place. Despite powerful and conscientious objections in the early days, they believed that God was directing what they were trying to do and hearing the Master's "not to faint," they have reaped in due season. With no money, "no office equipment, no literature, no training," no uniform organization in the church, with few friends, no encouragement, no worldly backing, they held on to God in faith.

This emphasis on prayer was followed and continued by a similar devotion to Bible study and loyalty to the church. And thus we have witnessed the good women of our beloved church, under the guidance of the Holy Spirit, cultivating the God-appointed means of grace, presenting "all their faculties to Him as a living and holy sacrifice acceptable to Him" (Weymouth). The church is blessed today with an army of over 150,000 "elect ladies," "chosen in the Lord," whom I "salute." This has been the most blessed result.

Following on this has been the fact that this army of "elect ladies" is a trained army; trained by the Great Teacher in the use of His own text-book, and an army enlisted not for ornament but for service.

A by-product of this consecrated, trained, enlistment has been a great gift in money, not to mention other gifts. This money gift is strikingly evidenced. In a previous paragraph it was shown that according to known reports in 1817, 30 women gave $24.00. In 1936, 165,033 women gave $1,110,-023.00 as an "over and above" gift. I know it will be said this is not a fair comparison, since the women in 1817 made their gifts through the regular church offering. My answer is that the women of 1936 did the same thing, the total mentioned above being an "over and above" gift. Besides this, the total

gift of the church in 1817 was small. Who can doubt that through the devotion of this "elect" body the cause of stewardship has been enriched? Should any doubt remain, the statement should be made that in 1913 the first report made by the Auxiliary after organization showed $401,500.00, given by the women. In 1936 this amount was $1,110,023.00, an average annual increase of over $30,800.00.

Results!! We have a great body of Christians well organized, equipped, informed, zealous, loyal to Christ and His church, forward-looking, supporting the whole program of the church, co-operating with every sincere minister of God and bringing to our tried and battling church the prophecy and assurance of a glorious victory—and a real Jubilee, liberating the bond-servants of sin and restoring to spiritual Israel its alienated inheritance. To God be the glory!

Looking back over the twenty-five years of recorded and unrecorded service of the women of the Presbyterian Church in the United States, and looking forward to what I believe will be a future of ever-widening service, I feel that I express the feeling of practically all our ministers when I appropriate for them Paul's exhortation in his Philippian epistle as rendered by Weymouth: "I beg you also, my faithful yokefellow, to help these women who have shared my toil in connection with the Good News, together with Clement and the rest of my fellow laborers, whose names are recorded in the book of life."

THE COOPERATIVE CHALLENGE OF CHANGE IN HOME MISSIONS.*

By the Rev. William R. King, D. D.,

Executive Secretary of the Home Missions Council, New York City.

One of the most important chapters in American church life and work is the development of interdenominational comity, cooperation and union. It is today the one really big thing in American Protestantism. It has an interesting history. It began in feeble ways more than a century ago, but did not receive official recognition and denominational endorsement until within recent years. The spirit of cooperation across denominational lines began to manifest itself through spontaneous cooperative fellowships made up of like-minded individuals who were interested in special causes that were being neglected by the churches in their organized capacity. A number of these undenominational organizations came into existence during the last century, such as:

American Bible Society	1816
American Sunday School Union	1824
Y. M. C. A.	1851
Y. W. C. A.	1858
International Sunday School Association	1872
Christian Endeavor	1885
Student Volunteer Movement	1886

The denominations as such did not begin to cooperate officially until about the beginning of the present century. All that had gone before was non-denominational. It was all good. It served the churches well; it was a John the Baptist pre-

*Last in a series of three addresses delivered in the Home Missions Conference, Montreat, N. C., August 2-5, 1936, and kindly furnished us through our Executive Secretary of Home Missions, Dr. Homer McMillan, Atlanta, Ga. The previous addresses were published in the Review of October, 1936, and January, 1937.

paring the way for a more effective interdenominational cooperation which should be authorized, supported and controlled by the denominations.

The first of these interdenominational organizations that came into existence by denominational initiative and approval was the Foreign Missionary Conference, which was organized in 1893. Then followed in the year 1908 three other interdenominational councils—the Home Missions Council, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America. And still later in 1922 the International Council of Religious Education, which succeeded the old International Sunday School Association.

About the same time there started a movement of organic church unions among the denominations. In the last thirty years ten church unions have taken place involving twenty-three denominations. They were:

1906 Presbyterian, U. S. A., and Cumberland Presbyterian.
1907 Baptist and Free Baptist.
1917 Three Lutheran bodies into Norwegian Lutheran.
1918 Three Lutheran bodies into United Lutherans.
1920 Presbyterian, U. S. A., and Welsh Calvinistic Methodist.
1922 Reunion of Evangelical Synod and United Evangelical Synod into the Evangelical Church.
1924 Congregational and Evangelical Protestant.
1931 Congregational and Christian Churches.
1931 Three Lutheran bodies into American Lutheran Church.
1934 Reformed, U. S., and Evangelical Synod.

Three Methodist bodies are now on the way to union.

The church has seen the need of a closer cooperation. It has begun to accept the challenge of the new day. More has been accomplished in the past thirty years in interdenominational comity, cooperation and union than in all the rest of the years of American Protestantism put together.

Now in this closing address I want to consider with you this movement toward interdenominational cooperation in the

realm of Home Missions. There is nothing more apparent today in this changing America than the challenge that is coming to the churches to unify their home mission work. Whether we like it or not, the demand of the times is upon us. To cooperate or not to cooperate is the question. Cooperation in home missions is not as easy to bring out as we would wish it to be. There are difficulties in the way; some real and some imaginary, and all of them "stubborn facts" to deal with.

There are, first of all, the mistakes of the past, due in large measure to the youth of the country and the youth of the American church, and to the inexperience, misdirected energies and excessive enthusiasm of growing adolescence.

They were the mistakes of an over-zealous denominationalism. When the country was young and in the process of development, the denominations all felt called of God to rush into the new regions opening up to settlement and make sure that their particular brand of religion was stamped upon every community. This misdirected enthusiasm led to all kinds of competition and rivalries. Some places were over-churched; some places were mal-churched; many places with little to offer and much to ask were overlooked, passed by and neglected.

There was no interdenominational planning in those early days of the expansion of the church. Each denomination was out for itself. Superintendents of home missions and secretaries of home mission boards never sat around tables as they are doing today to discuss their policies and programs together across denominational lines. They did not know what each other was doing; they did not care to know except to "outwit" and "outdo" the others and "get there" first. These were the days of "rugged" denominationalism—when each denomination was practicing the policy of "every man for himself and the Devil take the hindmost."

In the second place, there are certain sinister trends within the church today that are making cooperation difficult. I refer to two of these trends—the resurgence of denominationalism on one hand and the emergence of an anti-denominationalism

on the other hand. Both of these trends are due, no doubt, in large measure to the depression and the general hysterics of post-war years. The temper of the times has much to do with them. It is not easy to tell which of these trends is the more sinister or the more difficult to counteract. They are both dangerous because of their apparent reasonableness, and their real unreasonableness.

On the one hand, the depression and the enforced reduction of missionary incomes have driven missionary agencies in upon themselves. They have been compelled, as they think, to take care of themselves, to look after their own work and their own denominational interests—"Self preservation is the first law of nature." They must keep their own fences up, maintain their own churches, hold their own forts. Under such pressure the easiest and most natural thing to do is to make the first "cuts" on interdenominational work. Their thought and time and energy and resources are all concerned with denominational interests. There is little or nothing left for interdenominational cooperative work.

When the depression came, one heard on all sides the prophecy that it would drive the denominations together. It has done just the opposite. It has made them more self-conscious, more self-centered, more denominationally-minded. The wish to survive has led to wishful thinking; false rationalizations have led to the slowing up of the cooperative movements. Churches in seeking to save their lives are actually losing their lives. It has been estimated that 1,000 rural churches are passing out every year. Many of them no doubt ought to die, but many of them ought to live, and would live if they had the chances that could come through cooperation. It is amazing how short-sighted, narrow and ridiculous denominational thinking can become under pressure.

Now, having said this, may I hasten to say that the opposite trend toward an anti-denominationalism within the church is just as sinister and dangerous to the cause of home missions. There are those who in their disapproval of denominational competition are going to the extreme of a wholesale denun-

ciation of denominations as such and are excusing themselves from any responsibility for missions because of what they believe to be an unholy denominational rivalry. They become impatient and critical, and revolt against everything the churches are trying to do.

One of these extremes is just as plausible and just as reasonable as the other, and they both are growing. The cause of home missions has to steer its way between this Scylla of rugged denominationalism and this Charybdis of anti-denominationalism.

In the third place, there are difficulties in unifying the work of home missions without doing violence to the necessary and legitimate differences of denominational operation. Our task is to find the proper balance between denominational rights and interdenominational values. Interdenominational work cannot be built up out of the wrecks of denominational enterprises. There has been all too much readiness to hand over to interdenominational hands the things that have failed in denominational hands. It is easy to surrender our liabilities and get out from under them. Churches do not cooperate by unloading their failures. Interdenominational councils must not be used as waste-baskets to catch the uninteresting and unwanted things that clutter up denominational desks. Cooperation is an honest, earnest, unselfish effort to strengthen all by strengthening each and to strengthen each by strengthening all. No plan of cooperation must ignore or destroy the real values of existing denominations, and no program of existing denominations must be allowed to stand in the way of the real values of interdenominational cooperation. The task, therefore, of unifying the home missionary enterprise requires a new kind of churchmanship, a new kind of missionary strategy.

This must start, of course, with the denominational home mission boards and agencies. They must furnish the leadership for the new home missions. "No stream can rise higher than its source." I am glad to report that they are taking this leadership. In fact, about all of the cooperation we have had in home

missions has gotten its inspiration and start from our denominational boards.

The beginning of cooperation in home missions was the organization of the Home Missions Council and the Council of Women for Home Missions in the year 1908. Up to that time nothing had been done to coordinate the home mission enterprise. Comity was an unknown thing; cooperation had never been thought of; every denomination was going its own way, planning its own work, directing its own program without any reference to the others except to surpass them if possible.

The secretaries of our national missions boards were the first to see the unwisdom and the unChristian spirit of this thing. It was Dr. Charles L. Thompson, General Secretary of the Board of Home Missions of the Presbyterian Church, U. S. A., who first called together the secretaries of denominational boards for conferences upon relationship and mutual interests. Out of that first informal conference came the organization of the two Home Missions Councils and the beginning of comity in home mission work.

In January, 1938, these Councils will celebrate their thirtieth anniversary. During these three decades much has been accomplished. Comity principles have been worked out which are accepted, at least as ideals to be attained, by most of the major denominations. For several years various denominational boards and agencies have been cooperating in special projects, in such things, for example, as work among the migrants; religious work directors in government Indian schools; certain types of service among the Mexicans, Jews and other special groups; and, in recent years, in united religious programs at several government construction centers, like Boulder Dam, Bonneville Dam, Coulee Dam, and other points.

But interdenominational cooperation must not stop with the national boards. It must get down, or up, or out, to the states, counties and local communities. There should be an inclusive council of churches in every state, county and city which would coordinate the total task of the churches and promote interdenominational comity, fellowship and cooperation.

There should be interdenominational planning and strategy committees that would study the total needs of the area, work out together adequate programs of service, eliminate all unholy denominational rivalry and bring about more actual cooperation in types of home missionary work that can be done better together than separately.

Much progress has been made toward these worthy ends. More than a score of state councils of churches and state councils of home missions have been organized within the past thirty years that have been doing good work in bringing the denominations closer together. More than fifty of our larger cities have had for years splendidly functioning councils of churches which have been working out questions of competition and bringing the churches together in many kinds of interdenominational forms of Christian service.

Several of our national denominational home mission boards have within the past two years entered into a written official agreement that they will not give money in aid to churches that are in competitive situations. They have listed all points state by state where aid has been given and have been meeting with each other around a common conference table and with state comity committees and denominational superintendents across the country have been seeking to work out all competition between home mission churches.

This has been a most interesting and revealing study. It has not only eliminated competition in many places, but it has revealed the fact that competition exists not so much between churches that are receiving national home mission aid, but among so-called self-supporting churches. I think it can safely be said that no part of the church's work is so carefully and faithfully and wisely administered as its missionary work at home and abroad.

Another interesting indication of the growing spirit of cooperation is the recent rapprochement of the six national interdenominational councils—The Federal Council of the Churches of Christ in America; the International Council of Religious Education; The Home Missions Council; The Coun-

cil of Women for Home Missions; The Missionary Education Movement; and The Foreign Missions Conference.

Within the past eighteen months these organizations have established an Inter-Council Field Committee, and a Joint Council Staff meeting, to discuss their common interests and coordinate all of their program activities. These committees meet twice a year in lengthy meetings. Already, in these few brief months, remarkable progress has been made in the integration of field programs and the coordination of the forces and resources of these six national councils in their ministries to the church.*

During these three days, I have sought to bring to you the challenge of these changing times for our home mission tasks. I have by no means covered the entire field. I have tried to point out the three big challenges which the new day is bringing to our home missionary work:

The challenge to a more evangelistic emphasis in the message and program of the church.

The challenge for a wiser and more courageous administration of home missions in bringing them up-to-date and gearing them into the needs of the present day and rooting them back into the thought and heart of the church as a necessary and vital part of its ongoing life and work.

The challenge to unify the home missionary enterprise by the sharing of our wisdom and experience, and the coordination of all of our resources of men and money and machinery for the accomplishment of our common task of winning America to Christ.

If the churches are not wise enough and Christian enough to do these things, they will lose their opportunity and their

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*Since this address was given, the Inter-Council Field Committee has worked out the United Christian Advance program, which plans for unifying into one "grand strategy" the major field activities of these six interdenominational councils. It is a follow-up program of the National Preaching Mission. In its initial approach the United Christian Advance will include three major phases:

The National Preaching Missions—(Evangelism.)

Schools in Christian Living—(Teaching).

Projects in building together the Christian community—local and world-wide—(Action).

leadership. Already non-church agencies are leading out in lines that ought to be in the hands of the church. Already there are influences at work in America that are seeking to eliminate the church.

Can we not learn some needed lessons from what has been taking place in Russia, Germany, Italy and Mexico?

Never was home missions more needed than today. Never have there been more wide open doors than now. Support your home mission boards; revive your interest in the home mission cause.

THE CHRISTIAN CONCEPTION OF GOD.*

By the Rev. Hugh Thomson Kerr, D. D., LL. D.,

Pastor of the Shadyside Presbyterian Church, Pittsburgh, Pennsylvania.

Every new era in the world's history has been ushered in by a deepening of the religious convictions of mankind and every religious awakening has depended upon a new insight into the character of God. A man's thought of God determines the value of his religion and the quality of his life. If we know how a man thinks about God, we know the nature of his religion and the temper of his character. As the moon draws the water of the ocean in the great sweep of the tidal wave, so does man's thought of God determine destiny and make history.

A scholarly layman has said that the average man's idea of God is too vague to be communicable. Doubtless this is true for there is no more indefinite and colorless word in our language than the word "God." It is used by the people of all religions. The Hindu uses it and reads into it his colorless pantheism. The Moslem uses it with all its Mohammedan

*First in a series of addresses delivered at this Seminary in Sprunt Lectures Week, February, 1937.

associations. The Buddhist and the Christian use it but part company concerning its meaning. Chinese pilgrims climb the sacred slopes of Mt. Tai-Shan and discover at the summit the "Inscriptionless Monument," a block of granite fifteen feet high, four feet wide. Centuries before the Christian Era it was carried there and became to pious patriots the symbol of the mystery of life. No word was graven on its surface but centuries ago some one carved at its base the Chinese character for God. That is something. That is an attempt at an answer. That is as far as China could go. But it is not far. It leaves us with a colorless name.

Several influences have contributed to this haziness of mind. The physical sciences have laid bare the secrets of the Universe. The world has grown great and many have lost God in its immensity. The modern mind finds it difficult to think that a single life means anything in the vast reach of time and space in which we live our little hour and cease to be. We are overwhelmed when we think of the innumerable lives that have been carried downward by the flood and lost to memory and to love. We look upon the countless forgotten and forsaken graves in any city or village cemetery. We follow the long, long rows of crosses on the last great battlefield where lies the flower of the youth of a former generation. We open a popular scientific book and before we read a page we look at a picture entitled "The Depths of Space." It is a dark photographic plate with star dust like pin-points of light sprinkled over the surface, and we are told that it is a photograph of a minute area of sky taken by the largest telescope in existence and that each spot of light contains some millions of stars, each one taking fifty millions of years for its light to come to us, and that only some two millions of such star clusters can be photographed but, beyond the reach of any telescope, are millions upon millions of others. "If God," the author tells us, "should send one of his angels to look for this planet amid all the glittering hosts of stars, it would be like sending a child out on to some vast desert to look for one particular grain of sand." What can we say in such a world about God and His purpose for every

human life? How can we hold to saving grace in the midst of such shining glory?

In like manner the mental sciences have made it appear that what men once thought was the influence of the Spirit of God is only the hidden movements of the human spirit. The names of writers who have popularized the idea that God is only the projection of the wish-thinking of mankind are legion. It took more than a generation for the findings of physical science to filter through to the common mind, and after more than a decade of Behavourism and Freudianism the public is now becoming aware that prayer is just an emotional release, that sin is an inferiority complex, that conversion can be interpreted as emotional sublimation, that repentance is nothing more than reflex action, that astronomical intimidation is the modern equivalent for the fear of God.

Another powerful influence at work in the world is the science of comparative religion. A great change has passed over the mind of our generation in regard to the claim that any one religion possesses uniqueness and finality. The hymns that speak of "the heathen in his blindness" are subject to criticism, and Kipling's "Recessional," that sings about "lesser breeds without the law," is denied a place in Christian hymnody. The gems of thought embedded in non-Christian faiths have been brought up into the light and exposed to view. Books of prayers are issued "to express the searchings after God, of men belonging to several differing religious systems." Mysticism has joined the hands of all seekers after God. The consequence is that the reality of God as fully revealed in Jesus Christ is lost sight of and God has become identified with vague ideas evolved from the study of the philosophy of religion.

In *The Forsyte Saga* John Galsworthy tells of the conversation of a father and son as they stood together beside the grave of a little dog which they both dearly loved. Speaking as if to himself the father said: "Strange life a dog's, the only four-footer with the rudiments of altruism and a sense of God." Jolly looked at his father. "Do you believe in God, Dad? I've never known." At so searching a question from one to

whom it was impossible to make a light reply, Jolyon stood for a moment. "What do you mean by God?" he said. "There are two irreconcilable ideas of God. There's the Unknowable Creative Principle—one believes in that. And there's the Sum of altruism in man—naturally one believes in that." "I see," said the boy, "that leaves out Christ, doesn't it?" And it does.

We will not get far in our thought of God if we leave Christ out. We must begin with Him. When we begin with Him we begin with God, for Jesus began with God. He took God for granted. He did not argue about Him. We seek to prove Him. Jesus revealed Him. The first volume of Charles Hodge's *Theology* has four hundred pages of discussion devoted to proofs for the existence of God. The *Encyclopaedia Britannica* has thirteen closely-printed pages, double column, devoted to the arguments for the existence of God. Jesus took all that for granted. He never sought to convert men to believing in God. He knew that no man was an atheist at heart. Even Voltaire said that if there were no God it would be necessary to invent one, and that is what the philosophers of Athens attempted to do when they erected an altar with the inscription "To the Unknown God." Jesus knew what was in man. He knew that as the hart panteth after the water brooks so longeth the heart of humanity after God. This is an age-old argument and its force is still undiminished.

Jesus came not to prove God but to make God known. He came to do what the prophets did not do, what the Old Testament could not do. He came to reveal perfectly the nature and character of God. What is that revelation? The Christian conception of God is that He is personal, moral, and Christlike. The New Testament sums up that revelation in three very short sentences that are as spiritual as they are simple: "God is Spirit," "God is Light," "God is Love."

I.

First of all, then, God is personal. That is what Jesus meant when He said, "God is a Spirit." You remember the occasion. He was speaking one day with a woman of Samaria. The last thing she was thinking about was God. God was not in her thoughts. Other things filled her mind—the events and happenings of yesterday, the engagements and excitements of tomorrow. Her life had been narrowed and clouded and she was alone and friendless. She had come to the well outside the village in the middle of the day in order to avoid the evening gossipers and there she had met Jesus, who was resting from His journey. She had come alone and found Jesus, waiting for His disciples who had gone into the village to buy food. She must have been a woman of simple tastes and of unusual attractiveness. She had been able to draw to herself six nameless and unremembered men, and a woman who could do that must have had charms all her own.

The conversation began quite naturally. What could be more natural than to ask for a drink of water and what is a better introduction than to ask someone to do something for you? Little by little she was led unconsciously from the thought of the water in Jacob's well to the worship of God on the mountain that formed the horizon of her religious faith. When Jesus began to talk about religion the Samaritan woman took refuge in theology. There is a difference between religion and theology. There are plenty of people who are willing to enter a theological controversy about Catholicism and Protestantism or about Fundamentalism and Modernism who know little about true religion or what it means to know God. It is quite possible, as John Wesley said, "to be as orthodox as the devil, and as wicked," and this immoral woman claimed to be orthodox. She was well versed as to the controversy between the forms of worship practiced in Jerusalem and Samaria. She championed the Samarian point of view and she expected Jesus to champion the Jerusalem point of view, but she discovered that

Jesus was not interested in those details but in something vastly higher and deeper. She discovered that he was speaking about things concerning which her heart had whispered of a hope but concerning which her mind had never found conviction. The important thing was that Jesus took her seriously. It is one of the tragedies of life that we fail to take people seriously. We deal on the surface and we seldom uncover the deeper longings of the human heart.

Jesus revealed to her that the roots of her life went down into the deep, deep silences and that her thoughts went out far beyond the mountain range that formed the horizon of her life. God had set eternity in her heart and when He talked about God she was silent and reverent and interested. It is always so. God is never very far away from humanity and humanity is never very far away from God.

"Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod,
Some of us call it Longing,
And others call it God."

What did Jesus say about God, for after all He was the theme of His conversation and alone by Jacob's Well He said something that remains imperishable in its value and is determinative of all true religion?

He said God is a Spirit. That is a commonplace statement for us, but for her it swept away all discussions of place and locality. God had nothing to do with mountains, sacred or volcanic. He had nothing to do with places and temples. No church or temple can confine Him. He is a Spirit. He transcends all that men say or hear. No idol can reveal Him, no symbol is sufficient for Him. He is higher than the stars, deeper than the sea, more glorious than the sunrise. And so

Jesus corrected her provincial and local conception of deity and gave her a new teaching concerning God. God is a Spirit. Jesus never talked about God as a Judge or as a King. He spoke about God as a Father, and it would be more in accordance with His teaching if instead of placing the emphasis upon the Kingdom of God we placed it upon the family idea, as Paul did, and speak of the "household of faith" and "the family of God."

One wonders at the narrow nationalism which is burning like a fire among the nations today. The great things of life, music and drama and art, leap the barriers of nations and belong in an international fellowship. The deeper things of life belong to humanity and make all the world one. When Jesus spoke of God as a Father this woman saw a window opening out into a great new world, shattering her loneliness and relating her to a great fellowship. She saw a road winding down through the great world and a friendly fellowship following that road down to the sunset. Did you ever watch a boy swinging on a gate out in the country, or perhaps sitting on a stone by the side of the road, watching and wandering and dreaming as the automobiles went pushing on into the unknown? He is wistfully following the road which leads away beyond the loneliness of the house by the side of the road, away out into the land of his dreams, which is perhaps a city. So this word "Father" opened the gate out into the great wide highway along which we follow to the very city of God.

Jesus not only swept away the misconceptions of His age regarding a national God but He clarified the thought of His time concerning the nature of God. God is a Spirit. What is a spirit? This is a question children ask and grown-ups often fail to answer. What is a spirit? We may not be able to tell what a spirit is but we can tell what a spirit does. A spirit thinks and feels and wills. A spirit is self-conscious. A spirit knows, understands, perceives, and directs itself. In other words, a spirit is a person. We are spirits, and God, who is the Father of our spirits, cannot be less personal than we are. He must be the only real person in the world. I am not

yet a true person. My will is not in harmony with my thinking. I pursue a sort of Dr. Jekyll and Mr. Hyde existence, my thought warring against my will and my will antagonizing and defying my best feelings. In God, however, willing, feeling and knowing exist in happy harmony and perfect unity. He is the only perfect person. He alone perfectly thinks and feels and wills. He is free. He is in all and over all. He is self-conscious, self-directing. He is not a prisoner in His own universe, as the life of a tree is imprisoned in root and trunk and branch, but is inexhaustible in His life, transcendent in His energy. If we mean by personality something inseparable from the physical, the human, the limited, we are not thinking in terms of the New Testament. When we say that God is a Person, when we say that God is a Spirit, we mean that He is conscious of Himself, self-directing; the Father of our spirits. Before such a God we worship and adore. In His presence we find reality in worship and reasonableness in prayer. Created in His image, in His likeness, He is our Father, the Father of our spirits, and because we are such we answer to the challenge: "Speak to him for he hears, and spirit with spirit may meet. Closer is he than breathing; nearer than hands or feet." This is the basis for prayer, for fellowship, for communion with God.

II.

God is not only personal, He is morally good. The Christian revelation contains the further word, "God is Light." God is personal and He is pure. He is as morally spotless as the light, as crystal-clear, as incorruptible, as sincere as the sunlight, uncontaminated, sweet and full of wholesome healing, driving away the darkness of doubt and fear, bringing in hope and health and happiness. When Christ came, the people who walked in darkness saw a great light. God became to men the Father of lights in whom is no shadow, no suggestion of evil, the central sun of all life. In the City of God there is need for neither sun nor stars, for the Lord God Himself is the light thereof. No suggestion of evil touches Him. He is the

center and the sun of the moral universe, and because of Him we know there must be order and purpose in history. The day will not die down into darkness but will emerge into the glory of the light that shines more and more unto the perfect day. There is joy and confidence in this revelation. It undergirds us in our weakness and walls us about with strength.

"It fortifies my soul to know
That though I perish, truth is so;
That howsoe'er I stray or range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That if I slip, Thou dost not fall."

That is the first suggestion from the symbolism of light. The second is that light is social. If we walk in the light as He is in the light, we have fellowship one with another. That is what we need today to cure the world of its race hostility, its bitterness, its class-consciousness, its exclusiveness. In God the children of men find a fellowship unbroken by social cleavages. Light is social. It is darkness that separates and segregates. Purity and holiness link us with all the good and great of all ages and all nations.

The third essential thing about light is its penetrating power. It is always seeking, searching, finding. We watch a great searchlight on a ship as it enters a harbor. Like the fingers of intelligence it feels its way, searching out the far-off reefs, making a path through the waters, finding the safe anchorage. God is Light and is therefore the great seeker. It is God who searches the world. "The Spirit searcheth all things, yea, the deep things of God," yes, and the deep things of man. Mr. Montefiore in his book *The Religious Teaching of Jesus* tells us that the idea of God seeking out the sinner is something new in religion. Socrates, returning from the market-place in Athens, said: "O, my God, how many things there are I do not want." He went home rejoicing that he was like God, wanting nothing. But Socrates' god is not the God of Jesus.

The God of our Lord Jesus Christ is always wanting something and He is out seeking it. God is the Great Seeker and that fact is written deep into our thinking. It is because of that seeking, searching, finding love of God that we sing:

"O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May richer, fuller be."

It is this seeking, searching nature of God, revealed in Jesus Christ, demanding expression, that makes the gospel. This is the strange and mysterious thing about Jesus. In His presence we feel that God is seeking us. He makes us conscious of God. In the presence of beauty we become beauty-conscious. In the presence of music we become music-conscious. In the presence of electricity we become power-conscious. In the presence of Jesus we become God-conscious. That is a fact about which we need not argue. One of the great saints of India, Sadhu Sundar Singh, describes his introduction to Christ after his search through the philosophies and religions of India in these words: "When I found Christ I felt as if there were some old and forgotten connection between us. I felt something the same, only far more intimately, as I felt when I met my father again after an interval of many years. My old love came back to me and I knew that I had seen Him before."

The fourth thing is that light is of the nature of judgment. Browning speaks of Judas wandering alone on the very edge of the universe "made monstrous through much solitude." If we do not walk in the light but rebel against it, then it becomes a destroying agency rather than a beneficent messenger. A child may take a piece of glass and with it resist the streams of light that come in healing ministry over millions of miles and bring forth fire and flame, and men and nations may resist and oppose the light that is meant to heal and to bless and find themselves shriveled in its flame. It is part of the revelation that "Our God is a consuming fire."

III.

The full revelation of God is that he is Christ-like. God was in Christ. "God is Love." This is the final revelation. Jesus leads us out of the world with its sun and moon and stars, with its forces and its mysteries, into a home and sets us down in a family with father and mother and little children and tells us that God is to us far more than father and mother are to their children, and beyond that revelation the world can never move.

What do we mean when we say that God is love? We use the phrase in a glib and superficial way as if it were easy to believe in a God of love in a world like this. How can we find it easy to believe that God cares in the face of the facts of life which all of us must sooner or later face? Was it easy to believe that God is love during the tragedy of the Great War or the lesser tragedy that darkened your home and broke your heart? It is all very well to speak superficially of finding love at the heart of the Universe but for many it is the most difficult of all Christian doctrines. If any one ever had a right to question the love of God it was Jesus. He carried a cross. He did not understand it. It was on the cross that He asked the question which we are asking, "My God, why?" The very sneers of the scoffing crowd pressed that issue home. "He trusteth on God," they said, "let Him deliver Him now." But God did not deliver Him. He was forced to go down the path of suffering and pain to a tragic death. In all the world there has been no sorrow like unto His sorrow. Yet in it all there is triumph. When everything was at its worst, when the storm broke and He was alone in the darkness, love still triumphed and He spoke of God as His Father. Standing beside that cross no one can doubt the divine Fatherhood. What it means we may not fully know, but this we know, that God Himself is not indifferent. He does not stand aside and look on. He is not a spectator of the world's sorrow. He does not even stand among the shadows keeping watch. He is in the

midst of life. God was in Christ, and the cross of Christ is God's cross and proclaims the truth that because God is Love, He suffers most. That fact must be interpretative of all life's enigmas.

Apart from St. Paul's great revelation, one of the best definitions of love is given by Tolstoi who says: "When you love a person, you do for that person what that person needs." It is a low, unworthy love that seeks merely to obtain, to get and to possess. Love is true to itself when it reaches beyond what is selfish and seeks to share and sacrifice. Love does for those about us that which they need. They may need sympathy or they may need sternness. Love does not shrink from any task. It never fails. It is seen in the patriot who gives his life for his country. It is seen in the martyr of science who gives all for truth. It is seen in motherhood that gives and withholds nothing. We cannot expect less of God than we do of a mother. That is why there is something of a moral obligation about the cross. There is a compulsion, a necessity about Calvary, for God, since He is love, must do for His own all that they need. Do we understand the deep significance of that? Jesus understood it and said to His bewildered and doubting followers: "Ought not the Christ to suffer these things and to enter into His glory?" He must do for His own all that they need and must go all the way from Bethlehem to Calvary. There, and there only, do we understand that even in a world of pain, God is Love. At Calvary God commended His love toward us. This is the Christian way to think about God. God was in Christ. If we surrender the revelation of God in Christ, we are no further on our way than Plato or Socrates or Aristotle. If we accept the truth that in the life and death and resurrection of Christ God was incarnate, we have entered into the final truth concerning Him who is the Father of our spirits, the Light of our lives, the Saviour of our souls.

There is an old tale of the past that the people came to Simonides, the wise man of the ancients, and said, "What is God, Simonides?" He said, "Give me a day to think about

it." They came next day and said, "What is God, Simonides?" He said, "Give me a week to think about it." A week passed and they came, saying, "What is God, Simonides?" He said, "Give me a month to think about it." They came after a month had gone and he said, "Give me a year to think about it." In a year they came, saying, "What is God, Simonides?" and Simonides said, "I cannot tell what God is." That quest after God belongs to the soul of man, and what Simonides could not tell, and no man has been able to reveal, Jesus has told and Jesus has revealed, for while no man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He has declared Him. He has revealed God. He has made Him known.

The Christian conception of God is the only guarantee we have for a Christian conception of ethics. The present evident subsidence in morals, personal, national and international, is due directly to the obscuring of the face of God in modern life. Humanism has had its day and has withdrawn, disillusioned and discouraged. The humanists of yesterday are among the pessimists of today. It is impossible to be idealistic without ignoring the tragic facts of life. The vast underworld of humanity has again asserted itself and a new ethical realism is apparent. With the sense of despair men are thrown back upon God and today we have a hopeful revival of the theological concept. This is no new movement. It has paralleled in less vivid contrasts the first chapter of Romans. When men worship and glorify the creature rather than the creator, they are given over to strange habits of conduct. The character of the God we adore becomes the moral standard of our own character. If God is wisdom, power, holiness, justice, goodness, and truth, if He is personal, moral, Christlike, we too must place the crown of value upon the same qualities, personality, morality, Christlikeness, and these values will determine our ethics, our economics and our sociology. "The secret of the Lord is with them that fear Him and He will shew them his salvation."

FACING THE WAR QUESTION.

By the Rev. William Crowe, Jr.,

Pastor of the First Presbyterian Church, Talladega, Alabama.

In 1861 Sara Josepha Hale, known as "The Lady Editor" of Godey's Magazine, begged for a Thanksgiving Day of peace, pleading that "we lay aside our enmities and strife on this one day." She failed to influence the armies of her day, but a half century later a world at war carried out the spirit of that request by keeping the Christmas armistice. The consciences of men testified on that Christmas day that there is a spirit permeating its sacred hours which is contrary to the carnage of the battlefield. Christmas day should not be stained with human blood. The spirit of Jesus restrains men's hate on the anniversary of His birth. Thus a victory has been won in men's hearts, but the triumph of a Christmas armistice only serves to intensify the conviction that war is foreign to the spirit of the Master on any day in the year.

The time is past due for nations to use other means than physical force to settle their problems. Caroline Playne, in "Society At War," says, "Physical courage to oppose trouble is an original ingredient in human nature; moral courage to face it is a trait acquired with difficulty." In choosing to fight in a time of crisis nations and individuals take the easier path. Moral traits are not easily acquired, but those qualities of life that are achieved with difficulty are more productive in the development of a good life than those which are the result of unreasoned instinct.

One of the most effective ways to further the cause of international arbitration would be a drastic reduction in armaments. The military-minded have forced their will on our government recently, however, in causing the great naval construction program. They say that reduction in arms is suicide. But disarming is productive of results not otherwise obtainable and

has proven so in our own national experience. The account of our relations with Canada is unique in world history. Prior to 1816 both Canada and the United States maintained armed forces along our common boundary. We had just emerged from war with England. The atmosphere was charged with suspicion. However, Assistant Secretary of State Richard Rush, in 1816, proposed to Canada that all troops and battleships be withdrawn. It was a bold stroke of a Quaker statesman. Canada agreed and a treaty was signed eliminating armed forces. Since the withdrawal of "military protection" there has been no sign of suspicion between our two countries and for 120 years the entire 5,000 mile boundary has furnished nothing but the most pleasant relationships. It should be noted that if disarmament could be accomplished under those conditions it can be accomplished anywhere and at any time.

We have not had such a peaceful attitude toward other nations, however. Today we are spending more money for war than ever before in time of peace. We say that these expenditures are for national defence, but many doubt their efficacy. No doubt the measure of peace we have enjoyed in the past has been due to the fact that we have not tried to vie with other world powers in armaments. The man who carries a gun for protection wherever he goes is not inviting a spirit of sympathy and cooperation in his neighborhood, to say the least. The doctrine of preparedness is the philosophy of the bully. Those who are always talking about standing up for their "rights" and are prepared to scare off the aggressor usually have frequent encounters and lay themselves liable to a great deal of unnecessary unhappiness.

From time to time sociologists rise up to justify war on the ground that it is necessary to limit the population. They say that we are liable to become so crowded that there will not be space enough to produce food and clothing for everybody. But our world shows no signs of being in need of depopulation. People are living under more congested conditions than ever before and yet there is ample room. There is more raw and finished material on hand now than ever before. In fact we have learned

to produce so much more than we can consume that a crisis of starvation would seem silly if it were not so tragic.

Further, if war has depopulation for its real purpose, and if warfare is prompted by one of those hidden instincts of social life which works so subtly as never to be consciously realized by its exponents, then the reasons we give for our wars are mere excuses. We fight instinctively, but we believe we fight rationally. Such a theory makes of our instincts mockeries that cause the cruel pagan gods of war to laugh us to scorn, and we become mere puppets in the hands of an immoral fate. Our hospitals and the safety devices of our complex civilization are just as truly the creations of a natural instinct to preserve as the urge to kill could be to meet economic necessity.

What can warfare accomplish? We should be able to see some of its benefits by this time. Among other things it can gain territory occasionally for the conquering power. Then, too, the last great war succeeded in killing about ten million men and maiming an equal number. As a consequence there were perhaps seventy-five to one hundred million others left in sorrow, many of whom became economic dependents. We are being told now that the children who were born in Germany during the starvation period after the war were not able to meet the intellectual requirements that the schools established on the basis of what children in other periods had done. Hence the intellectual and therefore the moral progress of all mankind has been affected by it. We cannot discuss in this brief article the fears, the hatreds, the oppression, the rapidly increasing taxes, the crime wave, the break-down in the world economic system and consequent tragedy in millions of homes which have been accompplished by the one war we remember so well.

Through the World War America gained the economic supremacy of the nations, but it was at the cost of the friendship of practically every other country. No one loves his creditors. Not even a creditor nation which has been a too liberal lender can expect to receive many endearing terms in reply to the remit notices. World markets are unfriendly to American goods at the very time when we are in desperate need of trade.

Until comparatively recent times men have considered going to war as a great sport. It was a dramatic, appealing adventure. Nations did not have to explain their purposes to their citizens. It was enough to send out the news that a war was on. But in more recent years governments have felt a necessity to rationalize their declarations of war, to proclaim far and wide the principles that are at stake. The world has become more idealistic. We want a moral to our sacrifice. The World War produced as much rationalizing as any conflict could. The word "propaganda" came into its first prominence during those years. It described the process of keeping up the morale of the nation, both of combatants and of domestic citizens. It popularized catch-phrases that were the order of the day. We used several of them in America to good advantage. The conflict was "to make the world safe for democracy." Who would not give his life to such a noble end? But ever since 1918 there has been a trend away from democracy. It was to be a "war to end war." Surely that was worth while. But today the world is spending more money in preparation for war than ever before.

It is difficult to see why we have not learned long ago that a war never settles a dispute. More problems are created than solved. The old sore breaks out again in another place after a while. Nations claim that moral principles are at stake when they go to war, but it is often difficult to discover where the moral idealism merges into self-justification, for men can always explain their deeds with plausible reasons. However, moral principles do not win wars. Superiority of force or strategy usually decides a battle. How machine guns and battleships can settle moral problems is more than one can see. There is no reason to believe that a man's morals were wrong simply because someone succeeded in killing him with a gun. In no other realm of human thinking do we attempt to justify a man's morals by his muscles. Might never makes right. The way of righteousness is slow but it is the only way suited to the accomplishing of spiritual or moral ends. "It is not by might . . . but by my Spirit, saith the Lord."

Grant that the purpose of a given war is good. Sometimes

one nation takes up arms against another with a truly idealistic end in view. Though the end sought may be good, spreading jealousy and hatred and suspicion is evil and no argument can justify it and bring it into conformity with the spirit of Christ. Yet these forces are used to bring about a good end! The evil of the act of war is justified by the end in view. Thus in achieving a noble result nations have to resort to the most violent and ignoble methods conceivable. When understood in this light the very expression, "an idealistic war," becomes a hopeless contradiction. Does the end ever justify the use of immoral means for its accomplishment? Here is a man who is out of work through no fault of his own. His family is starving. He is as nearly desperate as a rational being can be. One of the most noble ends he can conceive of is to save his family. Will the Christian religion condone his stealing or gambling to accomplish his purpose? To ask the question is to answer it. If the end justifies the means, we can lie or cheat to get money to educate our children; we can murder or steal to advance the cause of the church. We can slaughter by the millions to protect or avenge the honor of our country!

The law of civilized nations says to every citizen: "Thou shalt not kill." If a man has a difficulty with his neighbor he has no right to inflict physical punishment upon him. In order to maintain justice the government has set up courts to arbitrate difficult matters and to make reprisals in cases of injury. On the other hand, governments have misunderstandings among themselves, but with them calm and rational procedure usually can go only to a certain point, beyond which come ultimatums and attack. Nations have not grown up. They are in the childhood of civilization. Their attitude is that of the spoiled little boy who must have everything his own way or he will not play but kicks the toys and stones his playmates. Governments hold out the threat that life will be taken for life in individual matters, but then they turn their backs on consistency and slay millions to settle their arguments. The government says to its citizens: "The greatest crime is to kill your fellow but it is glorious to help kill ten thousand." The nation does

all it can in peace time to make people believe in the supreme worth of human personality. Then in an orgy of idealism the same nation proves to its people that life, after all, is worth nothing. Life becomes cheap on the battle-field, and since the scene of conflict is the shrine at which the public worships during war, life becomes cheap at home and wars are followed by waves of crime.

Nations are simply a composite mass of individuals. Why does not the same law apply to the government that applies to the individual? If it is criminal for a man to take the law into his own hands it is more criminal for his nation to do so. The nation has no right to require its people to submit to arbitration if it refuses to follow the same course.

Prophets visualized the coming of Jesus as the Prince of Peace. The angels sang of him as the Evangel of Peace. During His ministry He promised peace. But we have relegated His gospel of peace to a transcendental relationship between an individual and God. The chief emphasis we have given it has been that of an eternal hope based upon faith alone. We would not have that hope diminished or overshadowed in any way, but it has been preached and taught too exclusively as the content of the Christian gospel. Among the most familiar passages in the Bible are those which promise that some day men will forget the fear of war so completely that the very instruments of destruction will become useless and be transformed into the symbols of domestic prosperity. Those näive implements, the spear and the sword, which only museums can use now, were pictured poetically as war's most ruthless tools which under the new dispensation would be used to trim fruit trees and cultivate the soil. If men will follow Jesus, not only will they have peace of soul. They will have His mind toward all other men. Thus civil peace is one of the essential elements in the program of our Lord.

"Thou shalt love thy neighbor as thyself," He said. Jesus used the Samaritans, the most hated people with whom the Jews dealt, as the example of their neighbor. He has given us, then, the perfect solution for all problems in conciliation. We have

not taken Him seriously, however, for it is easy to forget that we are to love our enemies when the blood courses hot in our veins. Hatred is, by its nature, foreign to the spirit of Jesus. If He came as the Prince of Peace, if His kingdom is founded on love, then He can have no part in ruthless enmity.

One of history's queerest paradoxes is that the nations which have been most closely associated with the spirit of Jesus have developed the horrible sciene of war to the most cruel and destructive proportions that the world has ever known. Along with all of our vast humanitarian program, with our zeal to evangelize the world for our Saviour, there has been perpetuated the primitive, unreasoning instinct of mass pugnacity which is directly antagonistic to our idealism and breaks out at times to undo many of the results of our finest and noblest aspirations.

We have accepted the practice of war as the only means of settling international disputes. We have glorified it with our monuments, our poetry and our history books. With bold paganism we have classified the call of war with the most sacred and holy causes to which men may give their lives. To most of us patriotism is a narrow nationalism which is identified chiefly with loyalty to the flag in battle. Rarely is it interpreted to be a love for our country which works itself out in loyalty to heroic ideals in the ordinary routine of citizenship. We have to hear the roll of drums and listen to the propaganda of hate before our patriotism becomes a living force. Then our enthusiasm carries us far afield from Christian conceptions of morality. "My country, right or wrong," becomes our standard, brazenly pagan though it is. It is the perfect justification for war. Even America, founded on freedom of conscience, demands that her sons subscribe to it and present themselves for service regardless of what they think of the merits of a given war. The gates are closed on private judgment. Dissension is not only futile, it is treason. A man's conscience is taboo. The government is his conscience and, therefore, his god.

One of the arguments of the militarist is that men need an all-absorbing purpose in life, that a great cause is necessary

to the fulfilment of the highest nature of mankind. They claim that war is the only means of creating a sufficient urge to lift men out of their own little circle of behavior and make them live heroically. Unless a war can be provided for every generation humanity drifts into soft flabbiness and loses the conception of its own possibilities.

Undoubtedly it is true that men can only accomplish noble purposes when they are responding to some great compulsion, they can only answer life's finest challenge under the influence of an overpowering emotion. War does create a certain lack of regard for self and an abandon which make for heroism. Under its spell men live at high pitch. They are even more intent upon playing their part in the struggle than upon any end they may accomplish thereby. They become supermen because of the intensity of their emotional life. The fascination of adventure, the heroism of their comrades, the necessity for reckless daring and the casting off of restraint cause men to fill every moment with worthwhile endeavor. This spirit seeps back from the front line trenches to the encampments and then to the non-combatants at home. They, in turn, leave nothing undone to show their patriotism and to "do their bit." In war soldiers and civilians alike live heroic lives.

People have difficulty being heroes in normal times. The daily routine of living under an ordered regime grows exceedingly monotonous. Business and home life, a game, a paper and three meals a day are about all that enter into the life of average men and women. They have no outlet. They have no vision of what the outlet should be. Consciousness of an urge to use their powers to the utmost is experienced by comparatively few people in normal times.

Jesus knew that men need to find release for their emotions. He knew that they need to live on an heroic plane to satisfy their instincts. Hence He made Himself the emotional centre of the lives of His followers. He is their all-absorbing passion. He is their great adventure. The spiritual world, as interpreted by Jesus, offers the widest variety of noble emotional experience that men can find today. Both release and chal-

lenge are provided those who walk with Jesus in the crowded ways of life and who are partners with the King in forming the new society. From a purely psychological point of view, Jesus offers the only constructive solution for the restlessness and aggressiveness of the human spirit. Certainly the Christian must substitute Jesus for war. Men may go forth to battle seeking for adventure but if they return, they are disillusioned and cynical, spent from the dissipation of physical strength and moral courage. A wounded World War veteran, speaking before the members of the Disarmament Conference at Geneva, said that he represented "men who had had a taste of glory but had come away with a bad taste." However, men go forth to represent the Master and return day after day to the daily task with eyes that glow and hearts that burn because they have heard a still small voice saying, "well done—enter into the joy of thy Lord."

In every community there are a few individuals who are achieving a fulness of life in Christ. They have come to understand the challenge of the heroic. A great ideal has beckoned to them and they have caught the vision. They have found, as the soldier, that fulness of life is not to be realized in the actual accomplishment but in the struggle toward achievement—the playing of their part in the great conflict of life. The soldier may never achieve the fulness of life that is attributed to him, for he is possibly only a bubble carried along on a wave of enthusiasm. It is much more difficult to rise above the routine and voluntarily choose a challenging ideal as one's life goal. The soldier is swept into daring by the very atmosphere with which he is surrounded. Not much choice has entered into his daring. The Christian hero, however, finds his ideal and begins his own adventure. He is not following the mob. He is reaching forth to that fulness of life which only the Maker of Life can give.

It seems paradoxical for a person who seeks salvation through a faith made possible by forgiveness to use his salvaged life for a purpose based on an unwillingness to forgive. "How often shall I forgive my brother? Until seven times seven?" "No, until seventy times seven"—an infinite number of times.

Perhaps the most appalling fact about the Christian faith is that Jesus did not teach His disciples to pray for unconditional forgiveness. We are to ask that the forgiveness we receive from the Father be proportionate to that which we render to others. When we use the Lord's prayer we pray, "forgive us our trespasses as we forgive others"—to the same extent that! Imagine an army chaplain making an impassioned plea to his soldiers the night before battle, urging them to beseech a merciful Father to forgive them to the same extent that they have forgiven their enemies! Until seventy times seven!

"Put up again thy sword into its place for all they that take the sword shall perish by the sword." Jesus spoke these words at the instance of Peter's threat to use force against the soldiers in the garden of Gethsemane. He did not enunciate a new law regarding the outcome of a belligerent. He simply stated an old one which He had observed to be inevitable in its fulfilment. An individual cannot endure who chooses the way of force to clear his path. Nor can one hundred million individuals. History is cluttered with the wreckage of nations which could find no better way of dealing with each other than by armed forces. Wars and rumors of wars do not emanate from the throne of grace.

"THE CHURCH AND CALENDAR REFORM."

By the Rev. W. Paul Nickell, D. D.,

Pastor of the Thompson's Valley and Liberty Hill Presbyterian Churches,
Tazewell, Virginia.

In the last year or so our church has had presented to it, in more than one form, and on high authority, an unqualified commendation of a proposed calendar reform. This reform would have the effect of making every year precisely alike, so far as the numbering of the days, both in regard to week and month,

is concerned. Every year would begin on Sunday. In order to bring this about it is necessary to disregard one, and in leap-years two, of the days of the year. In explanation of this procedure it may be pointed out that neither the number 365 nor the number 366 is exactly divisible by seven, the number of days in the week; however, the number 364 is. Hence the other day or days are simply treated as mathematically non-existent. Accordingly it is suggested that the annual extra day appear at the end of the year as a numberless holiday and that the further extra day in leap-year be likewise appointed to the half year. Tentative names have been suggested for them: viz., Year Day, or December Y, and Leap Day, or June L. These days also, it would seem, have no standing as days of the week, being in this respect completely anonymous. They do not go by the name of Sunday, Monday, Tuesday or any of the seven common designations. Moreover the sentiment, either expressed or implied, seems to be that this scheme should be given the unqualified support of the churches. It is the natural and normal work of the churches, it is said, for there is conclusive precedent. No moral principles are involved; the question is wholly one of logic and convenience. Revision of the calendar will stabilize Easter together with the other movable festivals; it will eliminate calendar absurdities; it will relieve the labors of the statistician; it will tend to group holidays about week-ends and will give one or two extra holidays each year—and the church may use this extra time for its own purposes; the discussion will bring the nations closer together; and, besides, it is actually upon us because of the advent of instantaneous communication between all parts of the world. Upon the whole, and any way you take it, calendar reform will be a blessing for mankind. The churches should be concerned in all that has to do with the welfare of humanity. It is their job, then, to conduct this fine new thing into the life of the world.

Logic and Convenience.

The church should be warned against accepting this as blandly as it is offered. Questions might be raised about the logic and convenience of the new arrangement. For example, the advocates of uniformity might point out that, while the quarters are exactly alike, this is not true of the months. On the other hand it may be claimed that the irregularities of our year serve to fix dates in the mind, a valuable service in our private lives and in court proceedings and the like. Again it may be asked: will not the actual change involve a great deal of confusion and will not the difficulties in reckoning back into the old order after the new is established be greatly increased? It is not at all clear that instantaneous communication requires this, for the chief difficulty here must be with the different time zones and the date line, none of which can be dispensed with. Is it certain that the reform will be universally successful? If not, it will only add confusion.

The Church's Proper Relation.

However, we are not concerned with the intrinsic value of calendar reform but with the church's proper relation to it. Again many questions may be asked. How can the argument from precedent amount to so much when it was really a heathen conqueror who gave us our calendar in all but one slight detail? Pope Gregory XIII merely added the rule about leap-year centuries, put the calendar once more even with the year by setting it forward ten days and gave the present calendar his name. Moreover, should the act of a pope in 1582 be held up as, *ipso facto,* setting a precedent for Protestantism? This precedent should inspire caution rather than confidence. The world finally came in line with the papal bull not because of any ecclesiastical right in the Roman church or any other church or church group to settle such things, but because of the hard astronomical realities of the case. This prompts a further question: is the parallel accurate when an act in the interests of

scientific exactitude is set alongside of a reform in the interests of a mere argued convenience? Besides, how are the churches especially qualified for the task?

Easter.

If it is said that it is the business of the church to fix Easter, what is to prevent her from fixing it on the present calendar just as easily as on another? The churches have really been finding thir dates on pre-existing calendars, just as did the Hebrews of old. The trouble about Easter is not inherent in the present calendar but in the refusal of sun, moon and the week to fall in step and in the prejudice in the early church against permitting Easter to coincide with the Jewish Passover. It is these facts that necessitate the laborious and complicated calculations which must be made in order to fix the place of Easter in each year. It was the matter of the day of the week, and not the calendar, which occasioned the celebrated Easter Controversy. Will East and West be willing to give up their fidelity to moon and sun and whatever age-old prejudices they may have and accept a mere April 8 as has been suggested? May not the effect of agitation be to bring about another acrimonious controversy? Besides, while the liturgical churches might imagine a benefit, why should the non-liturgical churches, which look on liturgical worship as a tendency to formalism and a violation of the Biblical prohibition of will-worship, be expected to forsake their principles and assist?

Scraps of Time.

Again is it true that new holidays will prove beneficial to mankind? Will it tend to guard the sanctity of Sundays to imbed them more frequently in secular week-ends? Sunday is already treated too much as a part of a week-end instead of the holy day with which the seven begin. Moreover, is it proper to throw these nameless and numberless days aside like scraps which man has cut from the impliedly crude form

of the Creator's year? This seems to be the case where, in fine disregard of fact, a day is not a day but a kind of nameless orphan, a supernumerary in man's fine mathematical scheme, an outcast that somehow has lost its proper standing in the great procession of time.

No Scripture Warrant.

Again, what Scriptural warrant or inference is there for the church's engaging in calendar reform? Can we imagine Jesus seriously turning his attention to the correction of Caesar's chart of the days? Is this among the all things which He commanded His disciples to teach the nations or can it be found among those revelations which they could not bear during His ministry?

Eight Day Weeks.

These and other questions might be raised, but with them we are not chiefly concerned. There is something tremendously more important. The proposed calendar reform violates the sanctity of a holy thing plainly committed to the charge of the church. There is something sinister about the whole business when it appears that this matter which is unmistakably the church's affair is completely ignored in authoritative discussions of the subject. Surely there is no one in Christendom who would deny that the Lord's Day is in a peculiar sense the church's business. Surely no earnest believer would think of Sunday as a day of little importance in human concerns. Surely any step which would have the effect of uprooting the Lord's Day from its age-old place in the procession of days and setting it down one day later, together with the whole train of subsequent Sundays dependent, perforce, upon it, and this not once, but time and again, should deserve the most painstaking scrutiny and, if finally decided upon, the most careful defence and justification. And yet, more than once, writers on the subject completely ignore this feature. It is a feature, for this new bookkeepers's calendar that is proposed sets the Fourth

Commandment aside once each year and twice on leap-years. Whenever one of the numberless days, a December Y or a June L, is inserted, the week is made eight days long. The last week in every year would have eight days and the last week in June on leap-years would likewise have eight days. Yet all of this is without apology or justification, so far as we have seen!

The One Change.

If we survey the past history of the church we see only one occasion in which the hebdomadal division was disturbed. Quite evidently the holy days suffered some displacement with reference to each other when the change was made from the last day of the week to the first. Whether there was an eight-day week, or two holy days together, or a whole series of doubles, the irregularity was warranted by the empty tomb. It was not introduced for the purposes of human convenience or even scientific accuracy but to celebrate the most tremendous and significant event in the history of the world. Only such an event could warrant the variation. Shall we then lightly introduce yearly changes just for fancied convenience?

There is something very solemn about this procession of holy days running back into antiquity, always, with only one exception, equally spaced. The pattern was set up at creation: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made" (Gen. 2:2, 3). The emphasis on the idea of "seven" is unmistakable, and indeed God's people in the ages that followed made no mistake about it. The references to weeks in the history of the patriarchs are in the nature of incidental mention of long accepted practice. Moses confirms it in one of the longest of the Ten Commandments. It is for him no innovation but a well-known principle that is to be "remembered." On down through the centuries it keeps its dignified, unvarying course. Isaiah expounds its

meaning beautifully and thoroughly. Jesus observed it and interpreted its meaning. He is careful to tell us that His observation and interpretation are not to be construed as departing from its original intention. He sets forth its meaning from creation on. Since His ascension His followers have kept it through nearly a score of centuries.

The political patterns of the world disolve and reform and dissolve, the most prodigious labors of bookkeepers have their day and are consigned to the bonfire, but always this division of time marches on in the life of His people. We know of no reason for thinking that the count was ever lost. Like day and night through milleniums this mark of time has swung with the regularity of a pendulum,—a pendulum set in motion and kept in motion by the hand of the Creator. Only one event was of great enough importance to interrupt the rhythmic precision of its swing. When the tomb was opened and Jesus came forth triumphant over death, that event, and that alone, was sufficient for a momentary interruption in the orderly procession of sevens.

Now we are told that for the sake of statisticians and accountants and the mathematical comfort of all who must deal with dates we will interrupt the rhythm every year and once on every fourth year we will throw in an extra interruption in order to keep our figures straight!

The Creator's Clock.

No clock that requires constant setting is a credit to its maker. Yet this implication is ignored *in toto* in the proposed frequent resetting of the Creator's clock. If convenience is the only consideration it seems strange that the Creator should have made a year containing so awkward a measure of time as 365 days, 5 hours, 48 minutes and 46 seconds and that he should moreover have laid it upon His creatures to divide this fractional number by seven. A decimal system would have been ideal,—carrying out from Creation, and to perfection, the idea of the French Anti-Christian Revolutionists in 1793 in set-

ting up their ten-day week. However, we must presume that the Lord God had more in mind than mathematical convenience, that there are reasons as deep as eternal truth itself for the present arrangement and that it is a foolish impertinence for the creatures of a day to tamper with it. The number three hundred sixty-five and a fraction is beyond the touch of our hands; the number seven had better be treated so. God's moral law should be as inviolate as His physical law.

It hardly seems the place of the church to undertake to chisel with the hand of man footnotes and exceptions to that which was written in stone by the finger of God. It is only another indication of the restless irreverence of an age that is given to change. Nothing is inviolable; not even the Ten Commandments! The Fourth, indeed, comes in for especial attention. The wide-spread neglect of it by church members is bad enough, but it is tragic when the church begins to try to pull it down. There is a disposition on the part of leaders within the church to construct their ideals of Sunday observance from what appears to them the workable thing in our modern world. Thus Scripture is neglected and apparent practicality becomes the rule. In strict line with this spirit is the calendar reform that is being offered. Though God said seven and has made no exception to the rule in His commandments, and in the long course of His providential guidance of His people has given us only one exception, and that such an exception as serves only immeasurably to strengthen the rule, still it is insisted that it is not practical to adhere to the rule of seven in our modern day for as much as fifty-three consecutive weeks!

Jeroboam and Saul.

The simplest words can contain the most scathing denunciation. There is a haunting phrase in the classic story of expedience, the account of the policies of "Jeroboam the son of Nebat, who made Israel to sin." It will be recalled that his reforms included an innovation in the God-given schedule of holy days. Here is the suggestive account of it: "So he

offered upon the altar which he had made in Bethel the 15th day of the 8th month, even in *the month which he had devised of his own heart*" (1 Kings 12:33). But Jeroboam's new holy day was an amendment only to the annual schedule of especial feasts provided for in the Mosaic dispensation and not a shifting about of the hebdomadal division of time which knows no dispensation but belongs to them all. Look at this new modern plan. After it has been in use one year, then it will be true that the church will celebrate the Lord's Day for a whole year on what is in fact Monday,—even *the day which men have devised in their own hearts!* The next year it will be Tuesday and so on down the week except for leap-year, during which year the Lord's Day will appear on one week-day for half the year and on the next for the other half. Only occasionally will the new year be in step with the old year of uniform weeks. Not only does the new calendar for a great part of the time keep the Lord's Day on the wrong day of the week but it actually causes the complete loss of five Lord's Days in twenty-eight years. On the present arrangement there are in that time 1,461 Sundays; on the new, there would be 1,456. Thus the Lord is robbed of His sabbaths.

Guilty Saul, back from the war with Agag his prisoner and droves of cattle as spoil, faced with brave excuse the accusing question of Samuel: "What meaneth . . . the lowing of oxen which I hear?" "The people took of the spoil . . . to sacrifice unto the Lord thy God in Gilgal." How the church has dwelt upon the answer: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams. . . . Because thou hast rejected the word of the Lord, he hath also rejected thee from being king!" (1 Sam. 15.) Shall she now commit herself to a course which will expose her to a like accusing question: "What meaneth this roar of business, this clink of gain, this sound of merriment on my days?" What will it avail for her to say: "The nations of this modern age would have a better calendar, one which would give them more holidays and would lighten the labors of their weary book-

keepers; they made this change with the thought of finding more leisure time for the pursuit of religion; the people took of the spoil, holidays and holy days, time which should have been otherwise distributed, to sacrifice unto the Lord at His place of worship"? To such ancient excuses the answer is too obvious to repeat—the old, old text of many a sermon. Because a man rejected His word, the Lord rejected him from being king. Let not the church tread the same path too confidently!

Or quotation may be made from later Scripture: "And why call ye me, Lord, Lord, and do not the things which I say?"

An Era of Confusion.

If the nations adopt this calendar under the leadership of the churches, there will still be Christians of childlike faith in the world who will be convinced that the Lord's will ought to be done. They will be so sure of this that they will persist in keeping their weeks intact. Difficult as it may be to do so, and reluctant as they may be to fail to conform, still they must obey. They will not care what is done to Julius Caesar's calendar or to the calendar of Pope Gregory XIII but they will care what is done to God's week. There will not be any doubt in their minds but that even in this enlightened age, Uzzah, for all his good intentions, must not try to put the ark on a better conveyance and stay it with a profane hand. If it was the Master's will to preserve the law down to jot and tittle, they will scarcely consent to less.

So far then from there being an enthusiastic concord of all the nations in this new plan, when once it is practiced and understood, it is quite evident that there is not a Christian nation in which its introduction would not bring discord and inconvenience, and that most of all within the church itself. Caesar is credited with "the last year of confusion," which fell, we are thankful to say, nearly two milleniums ago. Should the present reforms succeed, 1940 will be the first year of confusion in an unending series which will arise to plague the world and the church. Shall the church seek to bring this about? What is the church's duty?

KEEP UP YOUR READING

On the following pages you will find a list of books recently acquired by the Seminary Library which are now available to out-of-town borrowers. For the convenience of the reader titles have been grouped under general headings. A copy of the regulations governing extension loans may be obtained if the prospective borrower will address a request to the Librarian, Union Theological Seminary, Richmond, Va.

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REV. HERBERT S. TURNER, D. D.,
Bethel Presbyterian Church, Staunton, Va.

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EXEGETICAL THEOLOGY

THE OLD TESTAMENT: ITS MAKING AND MEANING. *By H. Wheeler Robinson, M. A., D. D.*, Principal of Regent's Park College and Reader in Biblical Criticism, University of Oxford. Cokesbury Press, Nashville, Tenn. 247 pages. $2.00. Part of the London Theological Li-

brary, this book presents clearly a moderately-liberal critical view of the Old Testament in its historical development. Simple enough for a beginner, it is accurate and comprehensive enough to form a basis for further study. The writer's attitude throughout is constructive rather than destructive; the Old Testament is rightly regarded as being a record of religious experience before it became a creator of it. Studying the Old Testament is therefore not a merely literary process, necessary as literary analysis may be; "the Old Testament has done its noblest service when it has introduced us to its ultimate Author as one greater than all his works, one who is 'forever young.'" Incidentally the book is evidence against two assertions sometimes made by the misinformed: that Oxford University has put its *imprimatur* on the view of Scripture presented by the late Dr. Scofield and that modern archaeology has disproved the major conclusions of sound Old Testament higher criticism. K. J. F.

THE HEBREW PHILOSOPHICAL GENIUS. *By Duncan Black Macdonald.* Princeton University Press, Princeton, N. J. 155 pages. $2.50. In 1934 Dr. Macdonald published *The Hebrew Literary Genius*, which was a plea for the literary and psychological study of the Old Testament in addition to the critical and historical emphasis. The present book is a supplement to this and presupposes what is written there. The purpose of this book is to show that the Hebrews had fundamental philosophical ideas which reached their full expression by an orderly process of development in the Wisdom Literature.

In the first part there is a fine discussion of Reason and its relation to what we are accustomed to call "Wisdom." The best chapters are the last two which discuss Greek influences in general and give a comparison between, Plato's "Laws," Ecclesiastes and Ben Sira. There have recently been a number of fine books on the Wisdom Literature of the Old Testament and those who are interested in this field will certainly want to read this one, especially if they have read the author's former book. Some will feel that he has put too much emphasis on Greek influences, but all will agree that it is a most important discussion of Jewish thought in the last centuries B. C. H. S. T.

JOHN DEFENDS THE GOSPEL. *By Ernest Cadman Colwell.* Willett, Clark and Co., Chicago. 173 pages. $1.50. It is the author's thesis that John was familiar with the Synoptics and wrote for a special group a Gospel not to supplement but to supplant them. The character of his picture of Jesus may be learned not only from what he tells but also from what he omits from the Synoptic picture. Thus it is found, says Dr. Colwell, that John wrote to show that Jesus was not a magician, a criminal, a revolutionary, a Jew, not even a man, but a

'god." But what a "god"! True, he has omniscience and omnipotence, but he has no humility, no compassion, no interest in morality. He was not the friend of publican and sinners. The only sin in John is unbelief. For the moral delinquent he has neither condemnation nor hope. He has no ethical message for the rich or the selfish. John can't quite get rid of the cross, but he tried to glorify it. Why does John draw such a picture of Jesus? Because he is writing for a group of Hellenists, somewhat cultured, fairly well off, who find sinners and the common people, and sin and a suffering Saviour, distasteful,—such things were distasteful to Celsus and the other critics of Christianity of that day,—so John just omits these features! Surely the title of this book is a misnomer, John doesn't *defend* anything; he throws overboard all the early church preached and defended. What is more, he hasn't "*the Gospel.*" Our author tells us that as the Greeks allegorized their myths, so "John has made the gospel story a typology of the religious axioms of the Hellenistic world. In the syncretism of that world, various cults, philosophers and systems agreed in their fundamental beliefs" (p. 212). This book is not of value as a "defence of the Gospel" but it does describe the bitter criticism which the early church faced and makes one marvel that it not only survived but triumphed over it. J. E. B.

THE HOLINESS OF JESUS. *By Arthur Davis Martin.* The Cokesbury Press, Nashville, Tenn. 251 pages. $2.00. This book is the most valuable product of the Gospel source-criticism that I have yet seen. The author accepts a great deal more of the findings of the critics than any conservative of whom I know. He insists that the Sermon on the Mount is a "compilation," that the author of Matthew injects a great deal of his own "not entirely Christlike" personality into his book, that a great body of Jesus' sayings were not only first written in Aramaic but were written in *rhymed* poetry, etc., etc., etc. But the conclusions he draws are the strongest defense of the deity of Jesus I have ever read—strongest because grounded on passages absolutely unassailable on any critical grounds. He begins by defending Jesus against charges of admission of moral guilt at the baptism, against charges of unfair bias against the Pharisees, against charges of culpable ignorance in regard to demonology and eschatology—against every charge seriously urged against him, in fact. He then shows that Jesus' inner life, his casual sayings and his deliberate teaching and cult-formation is inexplicable except upon the assumption of his "unique sonship." Conservative readers will regret that the author does not, in conclusion, reiterate the usual credal statements. There is no question that they express his belief, but he prefers to state his conclusions in non-theological language in the hope that all those who love the Lord will be able to join him in them. D. R. B.

A Banker Meets Jesus. *By Rowland Hegedues.* Published in Hungarian and German under the title "Jesus in the Beehive." Translated by M. L. Christlieb. E. P. Dutton and Co., New York. 96 pages. $1.00. This is an unusual sort of book, rather hard to characterize in a few words. To begin with, the author is a man of varied gifts. He is a well-known Hungarian novelist and dramatist, who is also a financial expert and the President of the Association of Banks in his country. While in this book he touches on many questions of theology and Biblical interpretation, it is in the manner of a layman. What he says about these matters is not always adequate or convincing. It is not here that the real interest or value of the book lies. But these brief sketchy papers have a very personal quality: the author reveals himself and his experience on almost every page. And it is an intense, poetic nature that we see, kindred to a great enthusiasm. He marvels at the beauty and the inexhaustible meaning of the words of Jesus. His heart has been captured by Christ as the great embodiment of Divine love, who is summoning us to live in the spirit of love. The book has literary charm and, along with a good deal that is vague or fanciful, there is a glowing witness to the author's faith in Christ and the joy he has found in him. J. D.

Finally—With Paul to the End. *By John A. Hutton.* Harper and Brothers, New York. 302 pages. $2.50. The author has the keen powers of observation of a skillful artist. He paints a picture of the great apostle that makes him live before us. The reading of this book would make anyone who did not know much of the life of Paul want to know more; while it makes those who have become friends of the apostle wonder that they had been so blind as to fail to see before the fascinating traits of character that Dr. Hutton sketches. There are many passages in this volume that throb so acutely with life that one turns back to them again, and then one marks them so as to be able to find them for future reference. W. C.

In the Steps of St. Paul. *By H. V. Morton.* Dodd, Mead and Co., New York. 499 pages. $2.50. H. V. Morton is an experienced traveler and popular author, whose "Search Books" have been deservedly popular. A few years ago he wrote a vivid account of the Holy Land entitled "In the Steps of the Master," which sold widely and received everywhere the highest acclaim. Now he has written a book which follows "In the Steps of St. Paul" and which has been listed among the ten best sellers in the non-fiction field. Its widespread popularity is easy to understand. Anyone who likes travel books, anyone who is interested in Paul, is bound to like it. Mr. Morton skillfully interweaves Bible, history, both ancient and modern, anec-

dote and description, as he follows Paul from Tarsus to Rome, embellishing the text with a large number of beautiful illustrations. This is a book to read, possess, recommend and lend to your friends. If you have a Sunday School library, you should buy it by all means.

E. T. T.

IT HAPPENED IN PALESTINE. *By Leslie D. Weatherhead.* The Abingdon Press, New York. 325 pages. $2.50. "A recent visit to Palestine with four friends," says the writer, "gave me the inestimable privilege of visiting the places made famous by 'the things which Jesus began to do and to teach.' Interiors are disappointing sometimes, but the 'out of doors' thrilled me to the depths, and immeasurably deepened my reverence for the gospel writers, my sense of the solid foundations on which historical Christianity rests, and my adoration of the Master. Whatever happens, no one can take the blue from the lake of Galilee, or alter the contour of the hils around Nazareth where He walked as a boy, or rob Gethsemane of its awed hush. I have tried, in the following pages, to use my experience in Palestine in the painting of word pictures which aim at making the Master stand out more clearly still." Many a reader, I fancy, will underscore certain lines (for example, the testimony to the historic basis of Christianity as stated above, and later as contrasted with the legend, myth and story of the Indian religions, pp. 34, 35) and put question-marks at the end of others (those, for example, that challenge the authenticity and authority of most of the Old Testament, p. 215, the historical accuracy of detail of certain of the miracles, pp. 74, 129, 130, and the interpretation of some of them, 78, 130). The humanizing of Jesus is more than once carried too far, as, for example, in the miracle at Cana, p. 78. Speaking of the cure of the Gadarene demoniacs the writer says (underscoring the last eight words): "Personally I cannot avoid the conclusion that, while it is permissible, and in no way destructive of the divinity of Christ, to suppose that in such a thing as medical knowledge He was the child of His age, He may have believed in demon-possession and *may have been right in such a belief.*" This is an interesting book, but one to be read with constant discrimination.

J. G. McA.

THE REVELATION OF JOHN. *By Charles R. Erdman.* The Westminster Press, Philadelphia. 168 pages. $1.00. With this volume on the Book of Revelation the author completes his series of expository studies in the books of the New Testament. The complete series consists of seventeen volumes, the entire set selling for $15.00. The expositions are uniformly good—sane, scholarly, clear and concise—and should be in the library of every Christian family. This last in the

series is one of the sanest and clearest expositions of the Revelation in popular form which we have seen. The author rightly interprets the last book in the Bible in the light of Scripture as a whole and not by the over-emphasis and isolation of separate verses. He is not an apocalyptic pessimist looking for a catastrophic way of escape from what seems like a hopeless situation. He rightly evaluates the importance of human effort in bringing in the Kingdom; and yet he does not believe that the new order of things will come solely by human effort,—there will be a divine intervention in God's own appointed time: Christ will come again for the completion of God's eternal purpose. We cordially commend this book to all who wish for a clearer and more satisfying understanding of the Revelation of John.

D. W. R.

THE WAY OF THE WITNESSES. *By Edward Shillito.* Friendship Press, New York. 152 pages. Cloth $1.00; paper 50 cents. The author's approach in this volume, which he calls "A New Testament Study in Missionary Motive," is best expressed in his own words: "The New Testament does not contain a section given up to missions; it is a missionary book." The author's purpose is to inquire "into the heart of the early Christian society as that is revealed in the New Testament" in an effort to discover the motive which led the New Testament Christian, and which should therefore impel the church member of today, to "think on the scale of the world, and in the language of humanity." In this book we have a sympathetic portrayal of first century Christians, their reactions to the gospel and their problems and experiences which grew out of their acceptance of it. All this is made vivid and applicable to twentieth century Christians by numerous analogies drawn from contemporary missionary history. To the minister the book offers a fresh approach to the missionary message; to the layman it should prove helpful in Bible study. J. B. C., JR.

A SKEPTIC IN THE HOLY LAND. *By Fulton Oursler.* Farrar and Rinehart, New York. 250 pages. $2.00. This is no travel book in a geographical sense but a travel book in a spiritual sense. This brilliantly-written story of five full days spent in the Holy Land gives the reaction of a man who drifted away from religion in early life and finds his way back to the supreme reality as he listens to bungling guides tell garbed tales of Scripture. If a minister had written a book on the Holy Land and had quoted as much Scripture as one finds here the publisher would have refused the manuscript; but this author, the editor-in-chief of the popular magazine, Liberty, quotes whole pages to make clear his meaning. Maybe he is more than right in thinking that the average reader is not acquainted with the New Testament.

Some of the asides of the author will prove startling to some readers, but all are interesting and worth pondering. The author grasps the reality of Christ and emphasizes the neglect of Christ. Here is a great sentence: "The Christians have no box of superstitions in the temple area, but is this to suppose the Christians have no superstitions? Our superstition is the greatest of all, for we believe we can ignore the perfect teachings of the Master and receive His reward." C. H. N.

SYSTEMATIC THEOLOGY.

First Chapters in Religious Philosophy. *By Vergilius Ferm*, Professor of Philosophy in the College of Wooster. Round Table Press, New York, 1937. 294 pages. $3.00. This is a spirited attempt to cast a flood of light on that twilight zone known as the philosophy of religion. After a survey of religious experience on different levels and some acute technical defining, the author proceeds to discuss in a fresh and vigorous way those inescapable problems in which philosophy and theology find common ground and *must* supplement each other, namely, God, values, good and evil, soul and body, human freedom, prayer and immortality. The viewpoint is liberal in the sense that the appeal is to reason and experience, not Inspiration; that widely varying viewpoints are sympathetically presented; that evolutionary science and modern critical scholarship are uncritically accepted. It is conservative, however, in that a Personal Theism validating prayer and immortality is defended. Excellent summaries are given of the classical arguments of Aquinas, Anselm, Paley and Kant and of more recent ones by William James, James Ward, Bergson, D. C. McIntosh, John Baillie, E. S. Brightman and others. With this up-to-dateness it is surprising to find Whitehead, William Temple, W. R. Matthews, Barth and Brunner all practically ignored. Some views, for example John Baillie's Theism, are condensed to the point of vacuity, but in general Dr. Ferm is a wizard in compressed thought. Two serious gaps lie in failure to bring the philosophy of mind or soul up to date and in slighting the "new teleology" that has supplanted the outworn Paley Design Argument. The interwoven unity of the many arguments for belief in God is not brought out clearly. The fearless facing of issues, pungent common sense and fairness of reasoning compel admiration. The author's theism is substantial, his Christianity tenuous.

D. M. A.

The Spirit of Mediaeval Philosophy. *By Etienne Gilson.* Translated by A. H. C. Downes. Chas. Scribner's Sons, New York, 1936.

485 pages. $3.50. These Gifford Lectures of 1931-1932 are the work of a very distinguished French Catholic philosopher, foremost living interpreter of mediaeval thought. The great thinkers of this period from St. Augustine to St. Thomas Aquinas emerge from their shadowy reliquary into logical splendor as the Christian philosophers *par excellence.* Differing among themselves, they nevertheless wrought out together a marvellous harmony of creative transcendent theism. Plato and Aristotle had already built "a magnificent arch all the stones of which converged upon this keystone; but it was due to the Bible that the keystone was put in position and it was the Christians who actually put it there." Thus does Professor Gilson summarize the relation between the Greek framework of conceptualism and the Christian genius which gave to it life and meaning. This Christian genius comes from the great metaphysical affirmations of the Bible such as: "In the beginning God created the world" and "I am that I am."

A Christian philosophy is not merely a supernatural philosophy but one which "considers the Christian revelation as an indispensable auxiliary to reason." The result which Professor Gilson offers us is a very complete philosophy. It is a philosophy of divine essence and existence, of creative fiat and secondary causes, of necessity and contingency, of efficient and final causation, of miracle and Providence, of nature and super-nature, of soul and body, their unity and individuality, of freedom, sin, grace, redemption and divine optimism. It is so complete and thorough that modern theodicies seem shallow and fragmentary. In the end of almost every argument, it is St. Thomas, the "angelic doctor," who gives the final consummation. Only occasionally does the author deftly fill a gap or carry the conclusion one step further.

Although undoubtedly Christian, this philosophy stands in sharp contrast to the original Calvinism as well as to the Barthian theology. It is not less theocentric, but it is much more humanistic, rationalistic and optimistic. Since God is the sole cause, everything actual is good. Evil is either lesser good or, as sin, it is deflection of will towards negation of being. The divine image was not entirely corrupted when sin entered the world because there are three meanings of "good" as applied to human nature and only one of these was destroyed by the Fall. Nor was free will entirely lost by the Fall. The Reformers thought that only the *power* of free will was in question, hence they denied it altogether. But there is another essential aspect of will, "its root, the spontaneity of willing." Unregenerate man still has this spark of freedom, which, "by grace, becomes power and achieves its liberty." The conception of personality is lofty, both because it is the handiwork of the divine, created nature at her highest, and as precious clue to the Trinity. There is great stress on the creative love

of God. Reason can carry us very far towards an understanding of God and His universe. It is hardly sufficient to explain this contrast by saying that the Reformers struck off from Augustine while the Catholic Christianity derives from St. Thomas. The contrast is deeper, one of age and temperament and world view. One notes, however, that both systems agree in the end that without Christ, life is miserable tragedy; that, in the words of Pascal, "if we come to the knowledge of Jesus Christ we find our true equilibrium, for there we find both human misery and God."

Many Calvinists will insist that Professor Gilson has misinterpreted the Reformed Doctrine. Others will be glad to find a variant version of Christianity that both complements and confirms their own. In any case, we should be grateful to this great French scholar for his admirably lucid and brilliant defense of historic Christianity in one of its significant periods. D. M. A.

PHILOSOPHICAL FRAGMENTS OR A FRAGMENT OF PHILOSOPHY. *By S. Kierkegaard.* Translated from the Danish by David F. Swenson, Professor of Philosophy at the University of Minnesota. Princeton University Press, Princeton, N. J.; American-Scandinavian Foundation, New York. 1936. $2.00. Kierkegaard was a great Danish litterateur, philosopher, theologian and diarist who flourished nearly a century ago. In recent decades he is being recognized as one of the most influential thinkers of modern times. But little of him or about him has been available in English. Hollander's University of Texas Bulletin is exhausted and the projected enlarged revision has not yet appeared. Lowrie's volume is delayed. A limited edition of 500 copies of an American translation of "The Diary of a Seducer" was printed in upstate New York eight or ten years ago but I failed to find it in the Library of Congress last August. There is a valuable study of Kierkegaard in Aubrey's "Present Theological Tendencies," introductory to his chapter on Karl Barth, who was profoundly influenced by Kierkegaard. In London the Student Christian Movement has published a book on Kierkegaard by Bain, who fears that his theory of Paradox is producing scepticism among young intellectuals; and another British book about him, by Allen, is also published in New York by Harper. This is the first philosophical work of Kierkegaard's to appear in English. The volume is short but compact, and it is to be hoped that Dr. Swenson will soon follow it with the longer and important "Unscientific Postscript." The "Fragments" comprise a beautiful little book, with a fine 30-page translator's introduction, 7 pages of notes and 93 pages of text. The text, which will repay careful study, is clarified by the introduction, and it will suggest some problems to be thought out, or at least thought about. It contains many keen ob-

servations, not all equally important, and brilliant treatment of such themes as the eternal significance of the decisive Moment, the nature of faith, and the principle of John 4:42, which is thus expressed: "There is no disciple at second hand." This is an excellent translation of a book with which students of theology and the philosophy of religion ought to acquaint themselves. W. T. R.

THE STRUCTURE OF RELIGIOUS EXPERIENCE. *By John Macmurray.* Yale University Press, New Haven, Conn. xi & 77 pages. $1.50. There are several things to be said about John Macmurray and his books. He is one of the most original and incisive thinkers among the younger philosophers of today. He is deeply concerned with religion. He thinks that a religion that does not have a world-changing conception in the social sense has little to contribute to the world in which we live. Because of these things we who are ministers will profit by reading him. But his conception of religion is almost wholly social and this-worldly; and for this reason the present reviewer is not at all satisfied with his books. There seems to be some hope that Christian thinking is on the verge of achieving a synthesis of man's total needs and total duties, personal and social. If that be true, it is a pity that a man who could contribute so much to that synthesis should minimize the eternal and solitary needs of the soul. It may be for this reason that God is rather the shadowy background of his thought than a living Presence. I may add that "Creative Society," which was reviewed in October, 1936, is a better introduction to Macmurray's thought than the present book. J. J. M.

RE-THINKING RELIGION. *By A. E. Avery.* Henry Holt and Co., New York. 294 pages. $2.00. The author of this volume is Professor of Philosophy at Ohio State University. From the standpoint of a philosopher he attempts to re-state the basic religious concepts so as to render them acceptable to our age. The theological viewpoint is similar to that underlying the much-discussed volume on Re-thinking Missions. The Christianity that is presented is a Christianity that has been robbed of its distinctive conceptions in order that it might be rendered acceptable to the modern mind. In successive chapters the basic religious concepts such as Revelation, God, Immortality, Salvation, the Church, etc., are re-stated. The book is of value in that it gives in attractive statements the convictions on these subjects that are characteristic of liberal thought. But to the conservative Christian these concepts have not been re-stated. They have been transformed into something that has very little in common with the New Testament presentation of them. H. R.

THE CHRISTIAN FAITH. *Edited by W. R. Mathews*, Dean of St. Paul's. Harper and Brothers, New York. 340 pages. $3.00. "The purpose of this book is to present a plain and competent statement of the major Christian beliefs which are basic and which distinguish it from all other religions." Chapters are contributed by thirteen of England's most eminent theologians: Sydney Cave, J. K. Mozley, W. R. Matthews, G. S. Duncan, A. E. J. Rawlinson, N. Micklem, J. S. Whale, H. Wheeler Robinson, Edwyn Bevan, Francis Underhill, F. R. Barry and the late Percy Dearmer. Each of them has endeavored to write in a style easily comprehensible to the ordinary educated laymen and to answer the questions that most frequently come to modern lips: Why Christianity in preference to all other religions of the world? What is the value of the Bible in the light of modern criticism? Can an educated man believe in the Christian God? What is the good of worship? What shall we think of Christ? Why do we need redemption? What is the use of the church? Where is the place of Christianity in modern civilization? The result is a fine, comprehensive statement of the Christian faith dealing with present day questions in the light of modern British scholarship. The writers have a liberal atitude toward the inspiration of the Bible, but are definitely, positively and aggressively evangelical. All of the essays are able, some are superb.

E. T. T.

GOD AND MAN'S DESTINY. *By Hartley Burr Alexander.* Oxford University Press, New York. 1936. 235 pages. $2.50. This book should come as a welcome discovery to all men who are interested in the philosophy of religion and who have not previously known of Dr. Alexander's work. The author is a distinguished anthropologist and philosopher with a reputation in Europe as well as in America. I have met with few books which combine such insights in the various fields of science, philosophy, theology and literature and which out of the materials of these fields construct such foundations for faith in spiritual values.

Several things stand out in the book. First, there is the author's penetrating criticism of the modernist and mechanist philosophy, which, he says, "has become engrossed in the spectacle and oblivious of the drama" and which is now "subject to appraisal as an affair fordone, although still big with consequences such as no past can evade." Second, there is the originality which he puts into the familiar thesis that it is not in the findings of natural science that we can find the meaning of the world and of life but only as God speaks to us in personality, in personal relationships and in moral experience. Thoroughly familiar with the experimental and statistical methods of modern science and convinced of the validity of their results so far

as they can go, he is not overawed by them. And, finally, there is his reverent interpretation of Christian doctrine. He is a careful student of the history of Christian thought and no mean theologian. To him the mysteries of the Trinity and the Atonement are not ancient dogmas only but interpretations, valid and dramatic, of the deepest realities in the character and heart of God. His key word is "Drama," and by drama he means the revelation through things done in history of the eternal meanings in the personality of God and in the purposes of God for humanity. In Christ's life we see at its highest this double meaning—history and eternal truth. J. J. M.

THE MEANING OF CHRIST TO ME. *By Robert E. Speer.* Fleming H. Revell Co., New York. 192 pages. $1.50. A new book from the pen of Dr. Speer is an event in the field of religious literature. It is with genuine anticipation that we pick up a book that purports to be his personal testimony to Christ. The book consists of six lectures, four of which were delivered at Davidson College and two at Student Conferences at Northfield. They deal with the earthly life, person. death, resurrection, lordship and second coming of our Lord.

Dr. Speer is at his best when he deals with the deity of Christ and with His resurrection. His testimony here is clear, convincing, compelling. He is especially happy in his treatment of the second coming. He stresses the hope of Christ's coming as a dynamic fact in the life of the Christian but rejects both the pre-millennial and post-millennial views. The book abounds in scriptural quotations and references. Dr. Speer always speaks and writes on a high spiritual plane. Our hearts burn within us as he opens unto us the Scriptures.

The least satisfying chapter is the one entitled "What the Death of Christ Means to Me." It should have been the richest and strongest. Dr. Speer seems to speak with hesitation and with a certain reserve of the vicarious atonement. There is an unfortunate implication in his statement that the word vicarious is not found in the Bible and that the word atonement is found there only once. He emphasizes the mystery of the cross but throws little light upon its meaning. Elsewhere and in other respects the book is challenging, thought-provoking, and immensely worthwhile. R. A. L., JR.

STUDIES IN THE HOLY SPIRIT. *By James Benjamin Green.* Fleming H. Revell Co., New York. 125 pages. $1.25. It was my privilege to hear some of these lectures delivered at the Mississippi Conference held in Belhaven College, Jackson, in the summer of 1935. I was one of many who, on hearing them, requested Dr. Green that he give them to the world in printed form. I rejoice that he consented and has given the church such a readable and valuable book. In short, swift,

sure sentences he clarifies this profound subject. It is a distinctly Scriptural presentation based upon the Bible, the only source-book on the Holy Spirit.

The book is divided into two very unequal divisions. Part One, together with the Introduction, comprises but fifteen pages. The rest of the book is a clear-cut and illuminating exposition of the office and work of the Holy Spirit. Every minister and intelligent layman would be refreshed and benefited by reading and studying this explicit handling of a great subject. B. R. L., JR.

ON BEING HUMAN. *By Paul Elmer More.* The Princeton University Press, Princeton, N. J. 202 pages. $2.00. This is a series of sparkling essays dealing with subjects that range all the way from The Revival of Humanism to a fine literary statement on How to Read Lycidas. The author is especially telling in both his statement and criticism of modern super-realism in art, based, as it is, on sexual abnormality, sadism, masochism, and following the lust of irresponsibility. The average Southern Presbyterian will applaud him in his essay on The Church and Politics when, after pointing to the danger of her espousal of sentimental socialism and equalitarian brotherhood he says, "Religion, I insist, is concerned primarily with the individual soul, and in that concern must now and always reckon with the fact that, whatever the organization of society may be, sorrows there will be in this earthly existence, and above all other causes of sorrow the sting of transitoriness and the tragedy of death; and religion must now and always reckon with the terrible fact of sin." This is an interesting volume of essays, even if many of the themes may be strange to the average reader. C. V. C.

THE IF'S AND OUGHT'S OF ETHICS, A Preface to Moral Philosophy. *By Cecil De Boer, Ph. D.*, Assistant Professor of Philosophy, University of Arkansas. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1936. 379 plus xv pages. $2.50. Chapters in the first part of this welcome volume deal with such theories of morals as happiness, self-realization, mere duty, and survival. Then an alert and well-informed mind, at home in the classics and the daily papers, writes interestingly and often very pointedly about such problems as freedom, rights, legal justice and punishment, and some phases of sex morality and the family, besides giving us a valuable hundred-page chapter on economic justice. The author presents various viewpoints fairly, but his own positive beliefs are not concealed. The book is so much fresher than the older standard texts, and so much broader than many new publications, that we ought to receive it with a cheer. It prepares the way for a good Biblical ethics. It is recommended for both reading and teaching. W. T. R.

GETTING HELP FROM RELIGION. *By James Gordon Gilkey.* The Macmillan Co., New York. 185 pages. $1.75. With fine command of language and skillful use of striking illustrations, Dr. Gilkey in this book presents in popular form the extreme liberal's conception of some of the practical values in the Christian religion. He attempts to show what men and women today can do to draw from Christianity that "strength in life and trust in death" which Christianity has given many other people and which it might conceivably give them. "Winning Faith in God's Love," "Understanding God's Guidance," "Finding God's Will," "Taking God's Help," "Trusting God's Care," "Facing Death Unafraid," "Is the Sense of God's Presence an Illusion?" are some of the problems with which he deals.

As an illustration of the art of homiletics, this book deserves the highest praise. Those who have had difficulty reconciling the modern intellectual point of view with the traditional positions of the church will find here valuable fragments of truth which they can accept. One who turns to this volume for an adequate description of the resources of the Christian faith will be disappointed. W. L. C.

HISTORICAL THEOLOGY.

HIGHWAYS OF CHRISTIAN DOCTRINE. *By Shirley Jackson Case.* Willett, Clark and Co., Chicago. 201 pages. $2.00. Shirley Jackson Case, Dean of the Divinity School of the University of Chicago, is one of our more radical modernists, and one who has written brilliantly and provocatively on many themes connected with the history of Christian Thought. The present volume, which contains the Lowell Institute Lectures delivered at Harvard University in 1935, gives a general survey of the main highways which Christian Doctrine has traveled from the beginning down to the present time. The author attempts to tell us how it has come about "that the once unadorned faith of the original disciples of Jesus has grown through the centuries into the mass of varied and complex doctrinal statements embodied in the creeds and confessions of the historic church, and advocated by successive generations of professional theologians."

In common with other members of the faculty of the Divinity School of the University of Chicago, Dr. Case believes that the gospel in the beginning and through its history has been shaped by various social, cultural and psychological elements in its immediate environment, or, more concretely, by the conscious or unconscious needs of its community. Packed with brilliant insights, illuminating generalizations and revealing summaries, this is a book which, in spite of some

radical conclusions, should be read by everyone interested in the making of the Christian mind. E. T. T.

THE RIGHT TO HERESY: Castellio against Calvin. *By Stefan Zweig.* The Viking Press, New York. 238 pages. $3.00. A passionate, finely written plea for toleration, for freedom of thought, "the right to heresy,"—presented as an ex parte, frequently distorted, at times inaccurate and almost vindictive statement of the case against John Calvin in his relations with the Protestant humanist Castellio, coming to a climax in the unfortunate affair with Servetus. The facts in all truth are bad enough, but Zweig undertakes, with all the odds against him, to read Calvin's mind. The book, intended for popular reading, is not documented. It is offered as a study of the present day conflict between totalitarianism and individualism, of the age-long struggle between autocracy and liberty, the lust of the individual for unlimited power versus the rights of man. E. T. T.

THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND from the accession of James I to the Convention of the Long Parliament (1603-1640). *By W. K. Jordan.* Harvard University Press, Cambridge, Mass. 542 pages. $5.00. In 1933 Dr. Jordan issued a volume which traced the development of religious toleration in England from the beginning of the English Reformation to the death of Queen Elizabeth. The present volume carries the story down to the very eve of the Westminster Assembly. It is therefore of special interest to Presbyterians.

Two groups during the period were thoroughly intolerant, the Anglo-Catholics on the one hand and the Puritans on the other. James I, who failed to follow the wise and comprehensive policy of Elizabeth, and especially Charles I, who favored the repressive policy of Laud and the Anglo-Catholics, forced the more moderate elements to range themselves behind the Puritan extremists. Catholic thought during the whole period was negligible, but politically minded Catholics who maintained the temporal claims of the papacy delayed toleration for their fellow religionists and hastened the (temporary) victory of Puritanism. The idea and the principles of toleration were extended by Moderate Anglicans, by Independents and by outstanding laymen. The tolerance of the major religious groups promoted scepticism and indifference among many of the intellectuals.

Dr. Jordan's work takes rank as a major contribution to the development of English thought. There is no comparable work in the same field. It is not exactly a "popular" work, but his treatment is thorough, comprehensive and adequate, a real joy to any serious student. Again and again as I read this work I found myself wishing that all Americans knew the pit from which our present liberties were digged. E. T. T.

BISHOP BUTLER AND THE AGE OF REASON. *By Ernest C. Mossner.* The Macmillan Co., New York. 271 pages. $2.50. Bishop Butler was Christianity's foremost apologist in England during the Age of Reason. "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature," which he wrote in 1736 in response to the Deist attack on revealed religion, remained Christianity's classic defence for more than a hundred years. In fact, "1837-1860 marked the period of his greatest adulation, the sentiment sometimes being carried so far as to sound maudlin to modern ears." Its apologetic value faded after the appearance of Darwin's "Origin of Species" in 1859. Along with most other apologetic works, its arguments were not able to survive the new intellectual climate. "The Analogy is dead now chiefly because it was a Tract for the Times." The objections which Butler met to Christianity are seldom found now; the attack is more serious and comes from other quarters. But guidance as well as warning may still be found in a study of the "Age of Reason" and of the thought and spirit of the old bishop who was the "philosopher of Anglicanism."

With these general thoughts in mind Dr. Mossner has given us a careful, detailed study of the Age of Reason, emphasizing the Deist attack on revealed religion and centering in Bishop Butler, the church's outstanding apologist. It is a major contribution to the history of religious thought. The work is erudite and scholarly, yet very readable, and interesting to one who likes to follow the winding progress of the human mind. E. T. T.

THE ECONOMIC ETHICS OF JOHN WESLEY. *By Kathleen Walker MacArthur.* The Abingdon Press, New York. 166 pages. $1.50. Professor William Warren Sweet, leading Methodist historian, indicates that there is no better study of John Wesley's economic ethics than that embodied in this book. It is indeed a temperate, poised, judicious monograph, dealing with John Wesley and the Eighteenth Century, the Probable Sources of Wesley's Ethical Principles, Wesley's Ethical Standards for Economic Life, and Some Social Consequences of Wesley's Ethics.

Miss MacArthur notes that Wesley emphasized the moral duty of untiring industry, of cleanliness and right habits in personal hygiene, of prudence and diligence in business, temperance, thrift, honesty and self-reliance—"industrial" virtues the practice of which brought almost immediate rewards in self-dependence and self-respect and ultimately in economic prosperity. He had little concern with the environmental causes of the human depravity he was daily witnessing. Redeemed individuals he supposed would ultimately redeem society. "That he did not anticipate the vastness of the industrial change that

was about to break over England, destroying for the time those promising beginnings of a redeemed society, is no great wonder." We live long after Wesley's day, and the face of society is greatly changed, but there is still much that we can learn from the teaching and the experience of Wesley in this regard. E. T. T.

BRIGHAM YOUNG: THE MAN AND HIS WORK. *By Preston Nibley.* Deseret News Press, Salt Lake City, Utah. 560 pages. $2.50. On April 10, 1873, Brigham Young wrote: "The result of my labors for the last 26 years, briefly summed up, are: The peopling of this Territory (Utah) by the Latter-day Saints of about 100,000 souls; the founding of over 200 cities, towns and villages, inhabited by our people, which extend to Idaho in the north, Wyoming in the east, Nevada in the west, and Arizona in the South, and the establishment of schools, factories, mills and other institutions, calculated to improve and benefit our community." This is a very modest statement of the remarkable achievements of the man who succeeded Joseph Smith as leader of the Mormons, led them through the wilderness and organized them into a unique religious commonwealth which thrives lustily unto the present day.

Mr. Nibley writes simply and plainly, with no literary embellishment, presenting Brigham Young as the exemplar of all the virtues. "The only plan I have followed in writing this history," he says, "has been to record events and incidents as they transpired in his life, from day to day, month to month, and year to year." He quotes copiously from Brigham Young's daily journal, from the Journal History of the Church and from other original source material, much of which is now published for the first time. He does not discuss or even mention President Young's numerous wives, gives no adequate explanation of the Territory's differences with the United States Government, fails to develop the broader significance of the Mormon achievement. He does give us a detailed, first-hand account of Brigham Young's life, which grows a little tedious at times to the Non-Mormon, but which furnishes us an excellent portrait of the great Mormon colonizer and leader. He stands out as a simple, honest-minded man, utterly devoted to Joseph Smith and the "revelation" granted to him by God, and as a wise and skilful leader for whom no detail is too insignificant, no exertion too costly.

Written not critically, but for the pious edification of the faithful, this book is of value to the non-Mormon in exhibiting not only the faith and piety and achievements of Brigham Young but also that of the Mormon community, in the past and in the present. E. T. T.

PROGRAM OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. *By John A. Widtsoe.* Deseret News Press, Salt Lake City, Utah. 283

pages. The Church of Jesus Christ of Latter-Day Saints has approximately 750,000 members at the present time and carries on an aggressive and successful missionary propaganda throughout the United States as well as in foreign lands. Non-Mormons generally speaking have many prejudices but little exact knowledge regarding its practices and beliefs. This book is a splendid introduction to the subject. The title gives no adequate idea of its contents. It deals simply but clearly with (1) the purpose of the church; (2) the practices of the church; (3) the organization of the church; (4) the doctrines of the church; (5) the history of the church, quoting largely from Joseph Smith's own account of the appearance of the angel Moroni and the discovery of the Book of Mormon. Each chapter is followed by a list of supplementary readings. The book was originally prepared as a college textbook. It is also offered as and well adapted for a survey course for the beginner. Some recent non-Mormon writers have indicated that there is a possibility that Mormons will put less emphasis on their distinctive doctrines. The writer of this authoritative book says "there has been no surrender of any principle of the Church, whether in doctrine or organization. The body of doctrine is unchanged and found to meet present day conditions." Polygamy, which Latter-Day Saints believed "was derived from divine revelation," was relinquished "in conformity with the doctrine that the Church must obey the laws of a constitutional government" and under a new revelation from God. Since October 6, 1890, "no plural marriage has been performed with the sanction or authority of the Church." E. T. T.

THE LIFE OF EDWARDS AMASA PARK. *By Frank Hugh Foster.* Fleming H. Revell Co., New York. 275 pages. $2.75. Park was the last defender of the New England Theology and its best teacher. Professor of Theology at Andover Seminary 1847-81, he was the leading Congregationalist of his day. He deserves to be remembered for he taught his pupils to seek truth in new forms and thus prepared his denomination for the religious changes of the later nineteenth century. This book is easy to read and is a good discussion of the Edwardian theology. J. H. G., JR.

BUSH AGLOW: THE LIFE STORY OF DWIGHT LYMAN MOODY. *By Richard Ellsworth Day.* The Judson Press, Philadelphia. 333 pages. $2.00. A little more than two years ago Dr. Day, a Baptist minister in San Francisco, wrote a deeply spiritual, thoroughly sympathetic life of Charles Haddon Spurgeon (The Shadow of the Broad Brim). Now he presents us with a similar volume on Spurgeon's great friend and disciple, D. L. Moody. It is more than a biography. It is a message built out of the story of Moody's life. Dr. Day believes that

Moody lacked the elements of greatness present in Spurgeon. The former, he states, was essentially commonplace. His great achievements were due to his devotion to God's word, and to his utter consecration to God's will. Moody's life is therefore more inspiring to the common man. It furnishes the surest proof that the loftiest achievement is merely "my human best, filled with the Holy Spirit." The thesis determined to a large extent the selection and the treatment of the material at Dr. Day's disposal. It deals with the familiar facts of Moody's life in a new way, and with some fresh material, gathered particularly from the Washburne Collection, an "amazing treasury of relics of D. L. Moody, patiently gathered by his youngest sister, Mrs. Franklin Bryant Washburne. In developing his thesis Dr. Day berates Modernism, higher criticism, evolution, modern translations of the Bible and undue dependence on commentaries. He affirms that it was Moody's lack of information that kept Henry Drummond in his favor, and he underlines a statement that the Moody Bible Institute "incarnates more fully than any of the other institutions founded by Moody his unique personality, dynamic power, great purposes and deathless devotion to the Book." The author's style is somewhat stilted and artificial, but the book as a whole is well worth reading, whether one knows little or much about Moody, and it will give some new information about Moody and much genuine inspiration. E. T. T.

Evangels of Reform. *By Mortimer Brewster Smith.* Round Table Press, New York. 241 pages. This volume contains sketches of the lives and the work of Savonarola, George Fox, Mary Wollstonecraft, Theodore Parker, William Lloyd Garrison, Susan B. Anthony, Annie Besant, Monandas Gandhi and Margaret Sanger. The author, in his Preface, declares that his book is intended to be a "study of individuals, not movements; an analysis of personalities, not a sociological treatise." The general purpose seems to be to emphasize the importance of the reformer's role in history and to "restore to reform the dignity and respectability its accomplishments deserve."

While opinions naturally differ as to the value of the work done by these various types of reformers, the author seems fair and impartial in his treatment of the subjects, and he has evidently made a careful study of them. The style is pleasing and the book is easy to read. The approach is realistic and the character analysis is revealing. A knowledge of the eccentricities and prejudices of reformers helps one to understand the antagonism they have so often aroused. On the other hand, a reconsideration of the contributions made by reformers to the causes with which they were identified is both stimulating and encouraging.

The author believes that reformers must inevitably suffer, as the

majority is always in favor of the status quo and opposed to reform. At the same time, progress has been made and will continue, and this progress should come through reform rather than by revolution.

J. A. MacL.

THERE GO THE CONQUERORS. *By Basil Mathews.* Round Table Press, Inc., New York. 89 pages. $1.00. Six stirring tales of adventure, five from the lives of famous missionaries—John Williams, Alexander Duff, David Livingstone, John Coleridge Patteson and Wilfred Grenfell—and one from the life of a native Christian of the South Sea Islands. Here are tales of real men, told in a realistic and gripping manner. They are well written, but designed to be read rather than told. An excellent book to place in the hands of young adolescent boys.

J. B. C., JR.

CHURCH AND STATE IN CONTEMPORARY AMERICA: A Study of the Problems they Present, and the Principles which should Determine their Relationship. *By William Adams Brown,* in association with a committee of American Christians appointed by the Federal Council of the Churches of Christ in America. Charles Scribner's Sons, New York. 360 pages. $2.75. This study, as the author indicates in his Preface, owes its origin to a practical interest. "It represents the effort of a group of Christian people confronted with certain important questions of policy to gain information which will make it possible to deal with them more intelligently." These questions, as the title indicates, have to do with the relation of church and state, the most vital issue which Christianity faces at the present moment. In Russia, Germany, Spain and Mexico the church stands with its back to the wall. In other lands difficult problems have emerged. Even in America there is a borderland where conflict may ensue (in matters of education, taxation, private morals and social ethics,—particularly in times of war). For one who wishes to study the whole question, in all of its various aspects, there is no better book than this.

The author first indicates what is at stake in the relation between church and state, the chief forms which that relationship has assumed in history and the most important issues which they raise for present thought and life. He then discusses the relation between church and state in the United States, pointing out the positions taken by the different denominations, the historical antecedents from which they have sprung and the ways in which they cooperate in matters of common concern. Our own church is relegated to a couple of footnotes. Our position, however, is set forth rather clearly under "The Special Position of American Lutheranism," which bears out my private conviction that the Presbyterian Church in the U. S. is Calvinistic in its

theology but Lutheran in its ethics. In the final section Dr. Brown attempts to formulate the principles which should control the political activity of the Protestant churches of America, first in the field of their domestic relationships, then in their relation to their fellow-Christians of other lands.

The book is thorough in its analyses, scholarly in its contents, practical and wise in its suggestions. Recommended for thorough study by the Universal Council on Life and Work, selected as a Religious Book of the Month, it should be carefully read and pondered by leaders of American Protestantism. E. T. T.

GERMANY'S NEW RELIGION: THE GERMAN FAITH MOVEMENT. *By Wilhelm Hauer, Karl Heim and Karl Adam.* Translated by T. S. K. Scott-Craig and R. E. Davies. The Abingdon Press, New York. 168 pages. $1.50. At a time when the daily newspapers are filled with news from Germany, and the Protestant Church is fighting with its back to the wall, editors and publishers have rendered the American church a real service in translating into English the essays contained in this volume. Wilhelm Hauer, the prophet and leader of Non-Paganism in Germany, contributes the opening essays. In the first, written especially for foreign readers, he describes the origin and sketches the aims of his religious movement. In the second and third he delivers his most telling blows against Christianity. Hauer does not desire to reintroduce the old Nordic deities such as Thor and Wotan; neither is he an atheist. Over against the Christian doctrine of a historic revelation of God in the past, however, he sets his faith in the immediacy of human access to God and in the divine spark in man which can be extinguished neither by sin nor by death. "Once upon a time" the focus of divine revelation "may have been in the person of Jesus and in the community of believers, but for us today it is the nation and German history." The will of God at the present time is not found in Scripture but in the "will of the [German] nation."

Karl Heim, the most prominent theologian of the confessional Lutheran Church, is represented by an essay which does not attempt to answer Hauer's total argument but drives rather at what he conceives to be the central problem, Hauer's attempt to evade moral responsibility, the immanent philosophy (based on Eckhart) which holds that a man is essentially divine in spite of his sin and guilt.

Karl Adam, the eloquent apologete of the Catholic Church, does not enter into direct controversy with Hauer but discusses ably and at some length the character and person of Jesus and his relationship to the needs and aspirations of the present day, especially in reference to the new Nationalism.

The book is invaluable for an understanding of the present theological situation in Germany. E. T. T.

REVIVAL IN ROMANCE AND REALISM. *By Mrs. Henry M. Woods.* Fleming H. Revell Co., New York. 228 pages. $1.50. This book is a thrilling account of the origin and growth of the World-Wide Revival Prayer Movement. It is also the inside story of a remarkable ministry that is world-wide in its scope, a ministry by which incalculable good has been done,—the printing and free distribution of a group of books of a deeply spiritual character. The gifted author was the founder of the movement and, with her distinguished husband, the agent of this ministry. The story she tells is a fascinating one. It is her personal testimony to the power of the Spirit in yielded lives and to modern miracles of answered prayer. All Christians whose hearts are burdened by a lost world, and all whose lives were blessed by the reading of "Power from on High," "By Way of Remembrance," &c., should read this book. R. A. L., JR.

HERITAGE OF BEAUTY. *By Daniel Johnson Fleming.* Friendship Press, New York. 95 pages. $1.50. The sub-title of this very interesting book is: "Pictorial Studies of Modern Christian Architecture in Asia and Africa Illustrating the Influence of Indigenous Cultures." This title, however, inadequately expresses the content and the value of the book, a failure common to the titles of all good books. There are pictures of Christian churches in Egypt, Alaska, the Islands of the Pacific, Hawaii, China, Japan, India and Africa. Along with these pictures there are brief studies showing how church architecture around the world is making its contribution to the process of naturalizing Christianity in different countries to which it has gone. In these pictures and descriptive studies we see how Christian leaders of East and West are seeking to construct types of church building which are conducive to a spirit of worship and reverence and which at the same time are expressive of the cultural background of those who worship in them, The book will be found interesting and informative not only by those who are interested in church architecture, but also by all who are sensitive to the need for making Christianity in its external expressions at home in every land. D. W. R.

PRACTICAL THEOLOGY.

CONCERNING THE MINISTRY. *By John Oman.* Harper and Brothers, New York. 180 pages. $2.25. The author is known in America largely as the former Principal of Westminster College, Cambridge, England, where for twenty-eight years he was Professor of Systematic Theology. Before that, however, this distinguished Scotchman was for eighteen years pastor of the Presbyterian Church at Alnwich, Northumberland.

He therefore brought to the writing of this book careful scholarship, broad reading, intimate acquaintance with the affairs of a parish and many years of teaching in a theological seminary. The book gives evidence of all of these features and of a richly-stored mind and great heart. I have seldom read a book dealing with the practical affairs of the minister as pastor and preacher that contained more suggestive material. I wish that every minister in our church could read this book during the first few years of his pastorate. I believe it would also be stimulating to older ministers. The book consists of twenty-two chapters which evidently were conversational lectures delivered by Dr. Oman to the students of Westminster College. While shedding much interesting light on other problems connected with the pastorate, its primary purpose is to make men effective ministers of the Word. This it does most interestingly. B. R. L., Jr.

Christianity and the Individual In a World of Crowds. *By Halford E. Luccock.* Cokesbury Press, Nashville, Tenn. 165 pages. $1.50. This book was written by the versatile Professor of Homiletics in Yale University and contains the Jarrell Lectures delivered at Emory University in January, 1936. Dr. Luccock is not only a brilliant thinker, but a scintillating writer, and possesses an astonishing knowledge of the content of contemporary literature, which he uses in a most suggestive manner.

The first lecture, "The Individual in a World of Crowds," describes the economic forces of to-day which have a flattening effect on individuality, such as fascist tendencies, mass thinking, etc. Though a strong advocate of the so-called "Social Gospel," Dr. Luccock recognizes the necessity for the full development of Christian personalities in order to supply the dynamic essential in Christianizing society. In the second chapter, "God and the Individual," the author points out that God-consciousness and an experience of God are necessary to the development of the individual, and suggests path-ways that lead us to God." Today's "Tensions in Personal Life" is a consideration of the strains, pulls, disintegrating processes, etc., of modern life and calls attention to certain helps to the individual offered by faith in Christ. "Salvation-Quest and Finding" describes the larger content of the word "Salvation," of which all thoughtful Christians are beginning to be conscious, and points out the way in which Christian faith meets the needs of depleted, frustrated, inadequate and unsatisfying lives. In "Preaching to Personal Needs" a great preacher is at his best in his chosen field. The author insists that we must not be content with "preaching to the moon," but that we should remember the individual in the pew and preach directly to him, instead of "broadcasting to the universe." The volume is highly recommended. J. A. MacL., Jr.

THE YOUNG MINISTER'S PULPIT. *Edited by Alfred L. Murray.* Zondervan Publishing House, Grand Rapids, Mich. 120 pages. $1.00. A book of sermons by twelve young preachers of various denominations, in their twenties and early thirties, intended to portray a cross-section of the pulpit of the future. Sometimes awkward in style but always earnest in purpose. J. A. R.

MESSAGES TO MODERN YOUTH. *By George A. Crapullo.* Fleming H. Revell Co., New York. 84 pages. $1.00. These ten talks to modern youth by the minister of the Irving Square Presbyterian Church, Brooklyn, are intended for young people who are eager to do their part in "building a new world." They deal with the relationship between a Christian and unwelcome facts in his own experience and the world about him. Particularly thoughtful is the chapter titled, "Can a Pacifist be a Patriot?" The answer is *Yes.* The messages speak the language of youth and are charged with a social conscience. Any speaker to young people will find them suggestive. J. A. R.

HE IS ABLE. *By W. E. Sangster.* Cokesbury Press, Nashville, Tenn. 199 pages. $1.50. Dr. Sangster, the author, has recently succeeded Dr. Leslie Weatherhead as pastor of the Brunswick Methodist Church, Leeds, England. This is the best volume of short sermons and popular addresses which the reviewer has read in a long time. It is teeming with apt and suggestive illustrations, and the style is pleasing and the thought easy to follow. The sermons, evidently growing directly out of a pastor's experience and desire to help his people in their every day living, are topical but also Biblical. In the Preface Dr. Sangster states that "The ambitious plan of this book was to prove the adequacy of Christ to all the problems of life, but the author is only too conscious how inadequate the book is." Nevertheless he has made a worthwhile contribution to that endeavor. Many of the seventeen titles are quoted from hymns, such as "When I Survey the Wondrous Cross"; "When Sorrows Like Sea Billows Roll"; "When Evil Thoughts Molest," etc., and the author, in a very helpful way, shows what the Christian is to do under such circumstances and how faith in Christ will sustain, strengthen and guide him. J. A. MACL., JR.

THE PARADOXES OF JESUS. *By Ralph W. Sockman.* The Abingdon Press, New York. 259 pages. $2.00. For twenty years Dr. Sockman has been pastor of Christ's Church (Methodist Episcopal) in New York City. His messages come to us not infrequently over the air. The sermons in this volume are based upon certain seemingly contradictory statements of Jesus. In each of these paradoxes there is a challenging truth. Perhaps the most forceful of the seventeen chapters is the last.

Under the caption, "The Winning Losers," Dr. Sockman unfolds the meaning of the Master's words, "Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it." The outline of this sermon is three-fold: (1) Finding by Losing; (2) Who Save by Spending; (3) Who Live by Dying. Here is the closing paragraph of this last chapter of the book: "A few years ago a distinguished scientist, probably America's most eminent geologist, was conducting a forum in an Eastern city. He had stated his belief that there is an Administration back of this universe which conserves its spiritual and personal values. In the question period which followed, an auditor asked, 'How can you say that there is a trustworthy Divine Administrator who guarantees the permanence of spiritual values when a character like Jesus suffered defeat?' The answer was eloquent. Looking the inquirer in the eye, the speaker paused a moment and then said, 'In the light of what Jesus accomplished during His days on earth and in the centuries since, do you really think Jesus was defeated?'" No, He was the "Winning Loser." D. H. O.

FIFTH AVENUE SERMONS. *By John Sutherland Bonnell.* Harper and Brothers, New York. 229 pages. $1.50. A volume of sermons by the minister of the famous Fifth Avenue Presbyterian Church in New York commands attention because of the position the minister occupies in the succession of a famous pulpit. But this volume is of real worth because of the vital themes on matters coming close to modern life, such as "Why Men Play the Coward," "Is Morality Breaking Down?" "Avoiding a Breakdown" and "What is God Like?" Dr. Bonnell's position on the verities of Christianity is clear, commanding and alluring to the reader. As one reads the most unusual illustrations by which he presents truth, and glimpses the winsome faith of the speaker behind the word-presentation, one feels that the worshipper would leave the Fifth Avenue Church with courage and faith. The sermons must preach well, for they read beautifully. C. H. N.

THE WAY OF LIFE. *By G. Luecke.* Concordia Publishing House, St. Louis. 96 pages. This pocket booklet, which carries the sub-title, "Why Should You Be a Christian and a Church Member?" is the third revised edition of a handbook much used by Lutheran ministers as the basis for instruction to young people desiring to unite with the church. It is simple, direct, forceful, and except for its final chapter, "Why Join the Lutheran Church," will be equally helpful to pastors in all denominations. C. H. N.

THE LORD'S PRAYER. A BOOK FOR LENT. *By James Thayer Addison, D. D.* Morehouse Publishing Co., New York. 75 pages (actually, 40). Paper. 50 cents. This devotional study of the petitions of the Lord's Prayer is so arranged that there is a page for each day during the whole period of Lent. Anyone who has already made a careful study of the Lord's Prayer will not find here much that is new in interpretation or application but those who use the book as it is meant to be used will be helped to meditate upon some of the truths that lie at the heart of the Prayer and will be impressed anew with its beauty and its scope. The author is Professor of the History of Religion and Missions, in the Episcopal Theological School, Cambridge, Mass.

J. D.

THE SINS THAT CRUCIFIED HIM. *By Robert B. Whyte, D. D.* Fleming H. Revell Co., New York. 80 pages. $1.00. In these sermons, preached during the Lenten Season of 1936, a study is made of the men who were most directly responsible for the crucifixion of Jesus. Dr. Whyte thinks that four particular sins are to be seen: the chief priests were moved by envy, Judas was taking revenge upon the Master, the mob indulged in slander, and Pilate gave way through moral lassitude. Those who commit these sins today are "crucifying the Son of God afresh," in the sense of hindering and frustrating the spirit which Jesus exemplified and sent forth into the world. Dr. Whyte is the minister of the First Presbyterian Church of Cleveland, Ohio.

J. D.

VICTORIOUS LIVING. *By E. Stanley Jones.* The Abingdon Press, New York. 380 pages. $2.00. This book is born out of the conviction that what people need most urgently is to be able to live victoriously. The answer to this need the author discovers in Christ and shares with the reader. Many hindrances to victorious living are found within ourselves as individuals, and many within society. And Christ can overtop them all. Selfish competition, and war, and racial prejudice line up against Christ along with selfishness, and dishonesty, and impurity. But in *all* these things we are more than conquerors through Him. Whether for daily devotions, or group study, or continuous reading the layman will find here a veritable handbook on the Christian life. And the preacher will profit too—in his soul, and in his sermons. The book sparkles throughout with those illustrative jewels and expository gems so typical of the Jones' genius. And the victory it describes it inspires. One feels out of step if he is not marching with triumphant tread. It is a picture in action of the victory which overcomes the world, even our faith. It is a great subject done in a grand style—by a great man. By books like this men live!

J. A. R.

LOVING COURAGEOUSLY. *By Kirby Page.* Farrar and Rinehart, New York. 314 pages. $1.00. The author needs no introduction to any reader of religious books. While Kirby Page has many who do not agree with him, there are very few indeed who do not respect him, recognize his ability and consecration and receive stimulation from his writing and speaking. A friend, high up in the councils of the church, who does not find himself in agreement with much that the author writes, once said to me: "If you ever engage in an argument with him, he will demolish you." Those who are afraid or are unwilling to face a valiant opponent of the views they hold had better not read this book. Those who wish to test themselves, their views, attitudes, and actions as Christian men will find the book valuable indeed. No one doubts but that Kirby Page himself has lived courageously. In this book, as in previous books, he has written so. He frankly classes himself as a radical, without defining the term and thus accepting the popular connotation. Ten chapters develop the theme of the book. These are followed by a cycle of reading arranged for one hundred days. The readings cover more than two hundred pages and contain an anthology of poetry and prose on present day social issues which is very valuable. Every great problem in the realm of practical religion is faced directly and fearlessly and for each problem the author states what he believes to be the method of approach, of handling, and of ultimate solution. S. R. O.

PRACTICING THE PRESENCE, A QUEST FOR GOD. *By Bishop Ralph S. Cushman.* The Abingdon Press. 202 pages. $1.00. Here is an admirable book on devotion. It has certain outstanding qualities that mark it off from other mystical works. It is ever sound and sane and never wanders off into emotional vagaries of any kind. It is anchored on to the great historical facts of gospel revelation and to a sound theological interpretation of these facts. It especially emphasizes such cardinal doctrines as regeneration, justification by faith and the witness of the Spirit. After stating the definite problem of finding God, under the caption, "Lord, How Is It?" the author deals with the Seven Steps to Reality, Religious Certainty, and ends with the Christian Technique. This latter is very suggestive and outlines the following steps in effective worship: Starting with "The Spiritual Christ," he continues with the war on sin, the command to witness, the new world passion, the daily necessity of regular worship, the daily method and the great discovery. This little book is full of homiletical suggestions and fine illustrations. C. V. C.

ON GROWING OLD GRACEFULLY. *By Charles Courtenay.* The Macmillan Co., New York. 235 pages. $2.00. This book is delicious.

There is no other adjective that describes it quite so well. Mr. Courtenay, a clergyman of the Church of England, is himself 87 years of age. His style is charming. His development of the subject is interesting and helpful. In a very practical way he discusses such questions as the Protective Defenses of Old Age, Its Duties, Its Relationships, Its Temptations, Its Problems. Although this is a serious book, an exquisite vein of humor runs through it. Alone, in my study, as I read I was conscious of smiling frequently and now and then I laughed aloud. Here are a few sentences from the chapter on Protective Defenses: "I may, and will, be asked, 'What have we old people got to be protected from, to be on the defensive against?' Well, old people as well as young must be hemmed in by restrictions as a vital element of living at all. They do not complain of that: these restrictions are necessary. But what if these restrictions are overdone, multiplied indiscriminately and enforced by too grave penalties? Human nature may then, we say, lawfully protest, and even kick. . . . It does not matter for the sake of our argument whether the restrictions come from love or malice. Mostly, I think, love is the incentive in their action. Loving children, loving relations, loving friends, loving nurses, are all in it, up to the hilt. They lovingly imagine that we ought to be restricted, and they vigorously proceed to do it."

Occasionally we find a gentle rebuke to the superiority complex of modern youth. A memorable instance appears as the writer warns old folk against the temptation of Infallibility. "Many old people hold strong opinions, and express them strongly. They are bound to be strong, for they are mostly life-long creations. Born and bred in their youth, they have grown with their growth, and now that age has come the hoary old opinions are doubly and trebly entrenched in their old brains. . . . Now, as an old fellow myself, I should like to take my mistaken old friends aside, and utter a word of warning against yielding to this unpleasant temptation. They will grow old much more gracefully if they will take my advice. There is nobody quite infallible, not even the youngest of us."

There should be a law well enforced requiring every person over fifty to read this book. Let me change my age limit and make it over forty. D. H. O.

KILL OR CURE? *By Muriel Lester.* Cokesbury Press, Nashville, Tenn. 135 pages. $1.00. Few Christians can read this little book without surprise; none can read it without shame. Whether or not the reader agrees with the writer, all readers must agree that this woman is a Christian who takes her faith far more seriously, a woman who has won far greater victories by her faith, than most of us even dream of doing. She makes us wonder if we are Christians at all

—and anyone who reduces us to that state of littleness is very likely fitting us better to enter the Kingdom of God. She shows us what it can mean to "declare no moratorium on the Sermon on the Mount," what it is to *mean* what we all *say;* and she points a way out of war which most of us are ready enough to denounce as cowardly but which most of us are too timid to take. K. J. F.

THE VISION OF GOD AND THE SOCIAL ORDER. *By J. Earl Gilbreath.* Fleming H. Revell Co., New York. 191 pages. $1.50. A new religious approach to the problems of the social order by a new author. The book contains a foreword of commendation from the well-known modern mystic, Dr. Rufus M. Jones. The author seems to be deeply versed in the literature of the mystics and highly appreciative of that vital type of religion. At the same time he is also aware of the problems of the day. There are many splendid sermon suggestions in the various chapters as well as striking and worthwhile illustrations. The first part of the book, which deals with mystic religion, shows the author at his best rather than the latter part, when he attempts to apply solutions to specific social problems. One has the feeling that if the book should be revised in later years after the author has had a wider experience in the church, he would probably not be quite so caustic in criticism of things which are out of line with his thesis. S. R. O.

BROTHERHOOD ECONOMICS. *By Toyohiko Kagawa.* Harper and Brothers, New York. 207 pages. $1.50. "Or else" might be the title of this book. This way of meeting the legitimate needs and demands of the peoples of the earth or something more drastic will inevitably come, says Kagawa. It is a world economy he sets forth. If put into practice it will take the strength and drawing power out of Communism. The Co-operative idea is set forth so bluntly and plainly that it cannot be missed. That is its message. He applies it to the specific points of friction in the world. Wars in the past have been caused by Race and Religion. These are done as causes. The prolific cause today is economic. The leaders in religion do not give to economics a religious content. It is there all the same. Waiting for brotherhood—the good neighbor policy, or franker still, Christian love to put it into actual operation in the world. It will have to be done on a world scale. Nothing less will do in a world such as ours of this day. C. H. P.

CHRIST'S WAY AND THE WORLD'S. *By Henry Smith Leiper.* The Abingdon Press, New York. 144 pages. $.90. (Paper, $.65.) Next July there will be held at Oxford, England, a Conference on Church,

Community and State, under the auspices of The Universal Christian Council. This little book, written by the American Secretary of that Council, is designed to acquaint ministers and "alert members of the Church" with the issues to be discussed at this conference. It deals frankly but sanely with one of the major problems of world Christendom—the relations of church and state. That the growing spirit of extreme nationalism is making serious inroads upon religious liberties is hardly open to question. What attitude, then, should Christians assume toward such intrusions? What are the policies which should guide the church in such a crisis? Dr. Leiper deals with these vital questions, and he brings to his task a wealth of information and insight. His keen analysis of Communism, Fascism and the Nazi movement is worth the price of the book. Discussion helps and a three-page bibliography add greatly to the value of the treatment. Here is a book for laymen as well as preachers. W. M. E., Jr.

The Search for a New Strategy in Protestantism. *By Ivan Lee Holt.* Cokesbury Press, Nashville, Tenn. 190 pages. $1.50. Perhaps the main value of this book lies in the sense of definite crisis in Protestantism, and indeed in all Christendom, which the author conveys through its pages. Dr. Holt's experience as President of the Federal Council of Churches and as the pastor of great churches in widely separated parts of the globe have evidently served to impress this crisis deeply upon his own thinking, and in these chapters, which originally constituted the Bevan Lectures at Parkin College, South Australia, he gives striking statement to some of the great problems which now confront the church. Most of the material contained in his discussion is not new to students of the world situation but it is presented in fresh and helpful form and is well worth the reading. His brief summary in chapter one of the principal thought movements which are influencing the church of our day is highly stimulating and his later chapter on a New Approach to the Christian World Mission contains much material that is informing and challenging. Although Dr. Holt makes it abundantly clear that in his opinion the new strategy of Protestantism must lie in an increased unity and probably in union of the various churches, he does not clearly indicate any effective means to this end, and the conclusion of his book leaves the reader still searching for a solution. J. M. R.

A Preface to Racial Understanding. *By Charles S. Johnson.* Friendship Press, New York. 206 pages. $1.00. (50c, paper.) The title of this little volume is not misleading. Its author, Charles S. Johnson, Ph. B., Litt. D., who is Director of the Department of Social Science at Fisk University, is widely recognized as an authority on

the social and economic aspects of Negro life in America and has previously written a number of challenging books and articles in his chosen field. In this volume his endeavor is apparently not so much to advance any specific program as it is to furnish that definite information concerning the Negro upon which all permanent progress toward a better understanding between the races in America must so largely be based. This he does by outlining briefly the background of the Negro race, by sketching the social and economic forces which have made this people what it now is, by touching upon some of its real contributions to the world as exemplified by certain of its leaders and by discussing the educational and religious factors which are playing a part in shaping its life today. A wealth of factual material is here presented in clear and lucid prose and the whole is marked by a fairness and a lack of prejudice which compel the admiration of the thoughtful reader. Both the accomplishments and the failures of the church in its relationship to the Negro are sympathetically treated, but the total record is one which cannot fail to occasion real searchings of heart on the part of those who desire a Christian solution of the race problem. To all who fall within that group Dr. Johnson's book is heartily commended. J. M. R.

WE SING AMERICA. *By Marion Cuthbert.* Friendship Press, New York. 117 pages. $1.00. (50c, paper.) Intended primarily for children under twelve years of age, this book will be valuable mainly for those who are very young or for teachers of that group. It contains an admirably selected group of stories and facts about Negro Americans and their contributions to our national life as well as a number of brief biographical sketches and a few of the appealing songs and poems of the race. Christian parents may well make effective use of this volume in leading their children to a better understanding of a people who are so often misrepresented by press, screen and radio, while ministers will find in it, simple though it is, a number of sermonic illustrations of real value. J. M. R.

THE FATE OF THE FAMILY. *By Arthur E. Holt.* Willett, Clark and Co., New York. 192 pages. $2.00. Thinking people everywhere are genuinely uneasy about the steady disintegration of family life in America. With clear insight Dr. Holt, Professor of Social Ethics in Chicago Theological Seminary, reveals several of the influences which increase the hazards of marital adventure in these times of modern sophistication. He reminds us that romantic marriage is relatively recent, the expression in terms of sex life of the democratic movement. This new institution he compares with the more ancient Oriental and conventional European unions. Out of the study emerges

a picture of the isolation of the average American family and the terrific struggle it must make to maintain the standard of living. Dr. Holt is convinced that the romantic family is being destroyed by those who interpret democracy only in terms of individualism. City life, with its widespread poverty and unemployment, constantly nourishes this tendency. Nevertheless the author is hopeful for the future of Western marriage. There are precious values in freedom of courtship and equality of family fellowship which he thinks society will be slow to surrender. The problem is to help the democratic family find itself in a highly mechanized civilization which tends to fragment its life and sterilize its functions. An intelligent application of the principles of Jesus to the associated living of the home should hasten the solution of the problem. P. H. G. Jr.

Character and Christian Education. *By Stewart G. Cole.* Cokesbury Press, Nashville, Tenn. 249 pages. $2.00. The theme of this volume is the unfortunate failure to integrate Christian culture and the highest values of secular idealism. The author maintains that large numbers of our maturing youngsters choose a way of life sanctioned *either* by the ideals of the Christian faith *or* the dogmas of a scientific and humanistic age. His contention is that Christianity should incorporate into its system the character values that secular idealism has produced and raise them to the level of divine sanction and worth. The book is divided into two parts. The first describes the growth of the child as an unfolding personality from infancy to adulthood. It is a mixture of educational psychology, mental hygiene and sociology. The information is accurate and up-to-the-minute. Abundant evidence of erudition appear in the form of innumerable footnotes and references. But one has the impression that perhaps the writer undertook too comprehensive a task for the space at his disposal. The material bears the marks of cramping congestion. The second half of the book emphasizes the contribution of the Christian religion to character development. The author advances a very liberal view of Christianity which should make it fairly easy to reconcile the gospel of Jesus with the tenets of secularism.

One could wish that the book had been written in simpler terms. Much of the language is highly technical, and the diagrams, so frequently referred to, are usually more bewildering than enlightening. There is an allegiance to the jargon of the professional religious educationist which is depressing. P. H. G., Jr.

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FORM-CRITICISM.

By the Rev. James E. Bear, Th. M.,

Acting Professor of the Literature and Interpretation of the New Testament in Union Theological Seminary, Richmond, Virginia.

"Form-criticism" is the term used in English to represent the latest method of New Testament research begun in Germany a few years ago under the name of "Formgeshichte." The field of its application is chiefly in the Synoptic Gospels and its objective is to investigate the transmission of the "Gospel" from its beginning until it reached its present form in the Synoptic Gospels. Its leading proponents, naturally, make high claims for it, higher than the method seemingly will justify. However, many feel that through the questions it raises, and through the discussion and research it will provoke, our understanding of this rather dark period of early church history will become clearer and we will have a truer insight into the Gospels and their history.

To gain a true understanding of the methods and objectives of Form-Criticism we must place it in its proper sequence in the course of recent New Testament criticism. So it will be our purpose, first, to trace briefly the historical background of Form-Criticism and then to sketch the methods and results of this type of critical approach.

I.

Till about one hundred and fifty years ago the church accepted our four Gospels as being four independent and yet

complementary pictures of Jesus given us through the Spirit of God. It was recognized that John's Gospel was somewhat different from the other three—it was a "spiritual" Gospel—but all four were given by God and presented a true picture of Christ. The work of the church in this connection was to present this fourfold picture in a "harmony."

Towards the end of the seventeenth century the Synoptic Gospels began to receive special study. These Gospels have remarkable similarities and at the same time noticeable differences. How can this be explained? The early explanation was that both their similarities and their differences could be accounted for by the fact that in the telling and the retelling of the Gospel stories the phraseology of much of it became fixed and thus there would be similarities. At the same time, in the various sections of the church the way of telling it might be a little different in detail and some of the Evangelists would relate it in one form and some in another.

However, as the study of the first three Gospels continued, scholars became convinced that there was a literary connection between them. The story of this investigation is a long one and cannot be told here. The reader will find an interesting discussion of the matter in the *Oxford Studies in the Synoptic Problem,* edited by Dr. William Sanday, and in Canon Streeter's *The Four Gospels.*

The outcome was that by the beginning of the present century the following conclusions seemed pretty well agreed upon: (1) Mark was the earliest of the three Gospels and had been used by both Matthew and Luke. This accounts for the close similarity of phraseology and for the agreement in the general outline of the life of Christ. (2) There is a lost source (giving chiefly the teaching of Jesus) commonly designated "Q," which was the common basis of Matthew and Luke where they agree and Mark is silent. (3) In addition to these two generally-agreed-upon written sources, Matthew and Luke had special sources, either oral or written, for the material peculiar to each. There has been a trend recently towards increasing the number of sources used.

It seemed to many that a natural corollary from the literary dependence of Matthew and Luke on Mark was that where the former two differed from Mark they were less accurate and trustworthy. Mark, being nearest to the events, was taken as substantially trustworthy. So when the later writers differ from Mark, they were thought to have "edited" or "interpreted" his story, following their own ideas, not history. Again, where Matthew and Luke both use Q, but their reports are not identical, then one or the other has deviated from the actual form of Jesus' words, and the question for investigation is: Which is the more accurate?

These inferences bring to our attention immediately that the study of the Synoptic Gospels leads not only to literary conclusions but also to a theological question—our view of the inspiration of the Gospel records. As men have studied the Bible—here as elsewhere—three attitudes may be distinguished. (1) Many continue to hold the steady belief of the church that the Synoptic Gospels were given by God, whose Spirit has infallibly guided their authors in their production. The Evangelists may have drawn their material from written sources. Luke's preface (1:1-4) suggests that he was not ignorant of other written sources. If we discover that there is a literary dependence, then we know more fully how God guided the Evangelists in their work. If they deviated from their sources this too was under the guidance of God's Spirit. Along with this doctrine of exact and infallible guidance in writing the Gospels naturally and logically goes the belief that God has preserved this revelation so that future ages will have an exact and infallible "Word of God."

(2) At the other extreme are those who do not believe in a divine revelation but regard the Gospel records as ancient human documents through which we may recover some historical information about the man Jesus who lived in the first century. Since these documents have come to us through human channels they will naturally have all the faults and errors which we find in other human records and as such must be sifted for whatever truth may be in them.

(3) There is a third position which seems to characterize a large group of Christians. Unlike the second group they believe firmly that God reveals himself to men and that the climax of this revelation is in Christ. They believe, further, that since this revelation in Christ is not simply for the first century but for all ages, God in his providence has preserved it so that it has come down to us with sufficient clarity to be our "rule of faith and practice." However, unlike the first group, they do not think that we have an exact and infallible record in every word and detail, nor do they feel that this is essential for our knowledge of God in Christ. They would say that Textual Criticism of the New Testament has shown that God has not preserved a verbally perfect text, the conclusion being that God did not regard it as necessary for such a text to be preserved. They would argue further that if God did not see fit to overrule the fallibility of those who copied our text and transmitted it to us, it is not unreasonable to think that He would not overrule the fallibility of those who wrote our Gospel records. They believe, further, that we honor God when we use the ability and knowledge He has given us in a reverent yet diligent study of the records that we may understand the revelation He has for us.

This third position is open to attack from both of the other groups on the charge of inconsistency. It is easy to isolate the divine and hold to that. We need no proof of human fallibility. But to hold that God reveals Himself through fallible men seems to present a paradox, and it does, the same that we face in the relationship of the two natures in Christ. Logic quickly chooses one extreme or the other, but a host of godly folk have had to own that there are depths here which their finite minds could not fathom and problems were raised for which their intellects found no satisfactory solution.

The lack of a guiding principle which could be made clean-cut intellectually, as to what is revelation and what is not, has resulted in a wide variety of opinion in this third group, and they range in their views from those who place the highest value on the trustworthiness of the Biblical records to those who

believe that we know almost nothing about the facts of Bible history. Again, we find different attitudes exhibited towards Biblical research. Some seem to be dominated by intellectual interest and to have little concern as to the religious value of their work. Others seem to be guided by "the spirit of constant negation,"[1] delighting in overturning traditional views and in minimizing the supernatural. For still others, and this is not a small group, critical research is of vital religious importance, for they seek to know the truth that God has for men and they believe that God speaks to the humble and receptive heart. But they also believe that He has given men minds to use and that they honor Him when they carefully and continuously study the records through which His revelation has come down to us.

As we proceed with our study of New Testament criticism it is important that we at least understand the starting point and objective of these men whose views we will examine. They start with the presupposition of a possibility of error, since the documents they study have been written and transmitted by men. Their objective is the truth, whatever it may be. Surely ours is nothing less. Frequently they will point out where they think the record has been corrupted. Their arguments are, or should be, based on facts in the field of history, and it is here that we will have to meet them. We may feel that the "facts" they cite are imaginary, or that their conclusions do not flow from these facts. But it is only by an examination of the facts that the truth of how the Bible has come down to us may be known. We may be antagonized from the first by what we consider unwarranted assumptions on their part which lead some of them even to an extreme skepticism. We do not have to accept their assumptions, but at the same time we can gain a great deal from the study of their books. If nothing else, we can learn a great deal about the contents of the Bible and the actual characteristics of its various books, for in their diligent study of the factual content of the Bible they put many of us to shame. We may well follow the in-

[1] W. E. Barnes, *Gospel Criticism and Form Criticism*, p. 7. (This book is reviewed in this issue of the REVIEW.)

junction of Paul: "Prove all things; hold fast to that which is good" (I Thess. 5:21).

II.

Now let us return to the results of the research of the last century. We saw that New Testament scholars had almost unanimously reached the conclusion that Mark was the earliest Gospel, and that it had been used by Matthew and Luke. We also saw that a second source, designated as "Q," was presupposed for those sections where Matthew and Luke agree but where Mark is silent. Scholars of the liberal school now advanced from these literary conclusions to the supposition that Mark, being the earliest, is our source (along with Q) for our knowledge of the historical Jesus. Matthew and Luke, they felt, having been written a good many years later, and being dependent on Mark and Q for their material, are not trustworthy where they deviate from their sources. Therefore Mark is the chief source for our knowledge of the life of Jesus, supplemented by Q for His teaching. But even Mark, they felt, was not altogether to be trusted. It does give us an outline of the life of Jesus from His baptism to His death but later tradition had overlaid the historical matter with many supernatural stories which must first be stripped off.

On the basis of what they accepted as historical they sketched the picture of the Jesus of liberal theology. He was a prophetic figure who appeared in the first century. His great themes were the Fatherhood of God and the Brotherhood of Man. He came preaching repentance, for the Kingdom was at hand. He set forth the ethical standards for the members of that Kingdom. These scholars detected a development in the inner life of Jesus. He early came to think that He was the Messiah, perhaps at His baptism, but He realized that He could not be the Messiah for whom the people were looking, so He kept it a secret. Peter at Caesarea Philippi was the first to grasp and acknowledge the Messiahship of His Master, but the disciples were commanded not to reveal the fact to the people.

It was only in the final week of His life that Jesus openly claimed to be the Messiah but was not accepted as such. In His public ministry He at first attracted great crowds, but these later ceased to be interested in Him as He did not fulfil their expectations. He came into conflict with the Scribes and Pharisees over Sabbath observance and other questions of the Law, and they finally brought Him to his death. Such, in general, was their picture of the great Teacher who came to such a tragic end and yet who somehow so enthused His followers that they were sure that after His death He was still with them. Thus He became the Founder of the Christian Church.

It is not surprising that this one-sided presentation of the Gospel material brought about a reaction. This picture of the Jesus of liberal theology was attacked by those who emphasized the "Jesus of Eschatology," whose Messiahship and Kingdom lay altogether in the future. One of the outstanding leaders of this eschatological group is Albert Schweitzer. His book, *The Quest of the Historical Jesus,*[2] is a classic in its criticism of the previous attempts to reconstruct the life of Jesus, but we feel that Schweitzer's picture of Jesus, although it gives a needed emphasis, is no more satisfying than those he criticises. This eschatological group rightly criticise the liberal group for rejecting certain elements in the Gospel of Mark, not because they had objective evidence that they were late additions but because they subjectively did not like the supernatural. Schweitzer's Jesus is a figure who is dominated by the conviction that He is God's Messiah, who shortly, after a brief period of suffering, as the "Son of Man," will be empowered by God to usher in the Apocalyptic Kingdom. Thinking that in God's plan the time is at hand, He sends forth the Twelve Apostles, telling them that they will "not have gone through all the cities of Israel, till the Son of Man be come."[3] In the charge which He

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[2]First German ed. 1906, *Von Reimarus zu Wrede.* Trans. into English in 1910 under the title given above. Second German ed. 1913, *Geschichte der Leben-Jesu-Forschung.*

[3]Matthew 10:23.

gives them He warns them of the suffering they must expect on this preaching tour.[4] The Twelve went out and returned. They did not experience the foretold sufferings, and God had not sent the Son of Man! This is the first postponement of the "Parousia," and Jesus goes into retirement with His disciples to try to re-think God's purpose. He comes to the conclusion that God will not send Him back as the Son of Man till He has passed through sufferings and death. That is God's road to Messiahship, and He turns His face steadfastly towards Jerusalem. This is the explanation, says Schweitzer, of the repeated predictions of the necessity of His death and resurrection in the second half of the Gospel.[5] Thus we see that this group lays emphasis on those sections of the Gospel material which speak of the speedy end of the age and the coming of the Son of Man to establish the apocalyptic Kingdom of God. But what do they do with the ethical teachings of Jesus which the liberal group made the center of their picture? They declare it to be a mere *Interimsethik,* a way of living in the brief period before the Kingdom comes but not the way the citizens of the Kingdom shall live when it is established.

Thus these two groups, the Liberal and the Eschatological, each accepting Mark and Q as a basis for their historical reconstruction and yet each emphasizing opposite aspects of that material, have to a great extent neutralized each other, and it is now recognized that in addition to the Ethical Teacher (who teaches more than a mere "interim ethic") there is an Eschatological Figure given in the Gospel which cannot be denied. The Ethical Teacher speaks of the behavior which should characterize the citizens of a Kingdom which is now present among men. The Eschatological Messiah speaks of a future Kingdom which will be ushered in by the return of the Son of Man in power and glory. Both of these are in the records as they now stand,—the records which were accepted by critical research as a dependable source for knowledge of the "historic Jesus." And in spite of the most radical criticism,

[4]Ibid., Ch. 10, especially vss. 16-23.
[5]Mark 8:31, 9:31, 10:33-34.

even to the point of almost utter skepticism, Bultmann finds that these two aspects of Jesus still remain.[6]

But was the nineteenth century right when it saw in Mark and Q reliable sources for historical research? It had concluded that Matthew, Luke and John were "interpretations" of the historical Jesus. Was it possible that Mark was also an interpretation and therefore not a reliable source? Two writers in the early twentieth century are given the credit for having shown that Mark's Gospel does not give a true account of the life of Jesus and, what is more, that we have absolutely no material from which we can recover the story of His life. The first of these writers is William Wrede, who in 1901 published *The Messianic Secret in the Gospels: Forming a contribution also to the understanding of the Gospel of Mark.*[7] He examined the contents of the Gospel of Mark and came to the conclusion that an excellent oral tradition in the form of sayings, stories and incidents, originally unrelated, had been woven into a continuous narrative by Mark. Discarding the connecting links and the framework which he regarded as Mark's, he came to the conclusion that the Jesus of history was very much like the Jesus of liberal theology except that he had never claimed to be the Messiah. After His ressurrection Messiahship had been attributed to Him by the early church but it did not regard His life as Messianic. A later generation felt sure that He must have been the Messiah during His life time, but they were faced with the difficulty that in the records which had come down to them no one had recognized His Messiahship. The Gospel of Mark, says Wrede, was written to explain this difficulty. The explanation was that Jesus was the Messiah during His life time but kept the fact a secret. The demons recognized Him but were not allowed to speak. He concealed His truth under the form of parable. When the disciples discovered

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[6]Bultman, *Study of the Synoptic Gospels*, trans. by F. C. Grant and published in 1934 in Grant's *Form Criticism*. See particularly pp. 72-74. With this may be compared the conclusion reached by Hoskins and Davies in their *Riddle of the New Testament*, p. 193.

[7]*Das Messiasgeheimnis in den Evangelien.* There is no English translation.

the fact, they were forbidden to tell the people, and His Messiahship remained a secret till the end of His life. This is, of course, what we find in the Gospel of Mark, but Wrede insists that this is Mark's *interpretation* of the life of Jesus and not an account of the actual course of events.

Our second writer is Julius Wellhausen, the well known Old Testament critic. In his latter years he gave himself to the study of the New Testament and from 1903 to 1911 he published a commentary on each of the Synoptic Gospels together with an *Introduction*. In these he declared that Mark (as well as the other two Synoptics) was made up of originally unrelated sections which were later linked into a connected narrative which was not necessarily historical and which before reaching its present form was subjected to more or less revision. He also believed that the life and interests of the Christian community were reflected in much of the material.

Thus our century is forced into a new field of inquiry and research in its study of the New Testament. "The nineteenth century concerned itself chiefly with the study of the four Gospels and their relation to one another and their written sources. Our century faces the study of the period before the Gospels were written. How were the Gospel traditions transmitted from the time of Jesus till they reached their present written form? What share had the Christian Community in this transmission? To what extent were the records colored by the life and thought of the early church? How much can we know about the life of Jesus? If the Gospel tradition was transmitted only in independent and unrelated sections, has the "framework" any historical value? What would be the character of these units and how accurately have they come down to us? All of these questions are raised for the consideration of our generation, and Form-Criticism is presented as a method for their solution."

III.

Form-Critics, having accepted as proven the conclusions of Wrede and Wellhausen that oral tradition transmitted the Gospel only in short, independent units, make this assumption their starting point and proceed to study the character of these literary units. This is the true field of Form-Criticism. It hopes through the study of these literary units to be able to classify the forms found in the New Testament and then be able to say something about their relative age and trustworthiness. But Form-Criticism as a method can logically only draw deductions from the forms themselves. We will find that there are those who go beyond this and draw their deductions not from the literary forms but from their own dogmatic reconstruction of early church history into which they fit the forms according to their own preconceived theory. This is in the field of Historical Criticism not Form-Criticism.

Form-Criticism is a method of study, but we will find that the exponents of this method by no means agree on their terminology or results. So we cannot say "Form-Critics believe thus and so," for there are as many conclusions and emphases as critics. However, we can center our attention on the two leading figures in the field and from them learn some of the suggested methods and results of the movement.

Martin Dibelius, Professor of New Testament in the University of Heidelberg, is usually considered the pioneer of Form-Criticism in the New Testament. He says that he coined the term "Formgeschichte." In 1919 he published *The Form-History of the Gospel.*[8] The second edition of this book was translated into English in 1935 under the title, *From Tradition to Gospel.* This is the fullest exposition of the method that we have in English, but of course it is given with Dr. Dibelius' special emphases. He has published two other books in English, *Gospel Criticism and Christology* (1935) and *A Fresh Approach to the New Testament and Other Christian Litera-*

[8] *Die Formgeschichte des Evangeliums* (2nd. ed., 1933).

ture (1936). In these one may see how he thinks the method can be applied to the Christian literature of the first and second centuries, canonical and otherwise.

Rudolf K. Bultmann is the second leading figure in the movement. He is now Professor in the University of Marburg. In 1921 he published *The History of the Synoptic Tradition,*[9] a second, enlarged edition appearing in 1931. This book has not been translated into English. However, a briefer exposition of his method may be found in Dr. F. C. Grant's *Form Criticism,*[10] the first half of which is a translation of Bultmann's *The Study of the Synoptic Gospels.*[11]

The two best critical studies of Form-Criticism in English are Dr. B. S. Easton's *The Gospel before the Gospels* (1928) and Dr. Vincent Taylor's *The Formation of the Gospel Tradition* (1933). Both of these give a brief exposition of the method and a critical evaluation of it.

Now let us look into the method of Form-Criticism. The first thing the Form-Critic does is to classify his material into various "types" or literary "forms." Both Dibelius and Bultmann have their own classification and terminology. Dibelius gives more classes but Bultmann's is probably more logical. Let us look at these "forms."

The first type of "form" Dibelius calls a "Paradigm" and Bultmann, an "Apothegm." Dr. Taylor suggests "Pronouncement-Story" as a more usuable term. Here we have a brief incident leading up to a word of Jesus which is its climax and reason for being remembered. The story has few definite details and is not told for its own value but only as a setting for the saying. Sometimes a deed of Jesus (as in Mark 2:11, the healing of the paralytic) accompanies the remembered "word," but the characteristic mark of this type of story is its climatic

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[9] *Die Geschichte der synoptischen Tradition.*

[10] This book, published in 1934, contains only the translation of two small works of Continental leaders in Form-Criticism. The first is that given above. The second is Karl Kundsin's *Primitive Christianity in the Light of Gospel Research.* Reference will be made to this work later.

[11] *Die Erforschung der synoptischen Evangelien* (2nd. ed., 1930).

"Word." There are some thirty or forty of these stories in the New Testament, and Bultmann distinguishes two types of settings: (1) Controversial settings, as for example, Mark 2:1 ff., The healing of the paralytic; Mark 2:18 ff., The question of fasting; Mark 2:23 ff., The rubbing out of the ears of corn, etc. (2) Biographical settings, as Mark 3:31-35, "Who is my Mother?"; Luke 11:27-28, "Blessed is the womb that bare thee," etc. The "Pronouncement-Story" is a form which we can easily recognize. It is found in rabbinic literature as well.

A second type of "form" is the Miracle story, which Dibelius calls a "Tale." These stories may be either nature or healing miracles, as Mark 1:40-45, The Leper healed; 4:35-41, The Storm; 6:35-44, The Feeding of the Five Thousand, etc. Here we have a story complete in itself, with some degree of detail, whose purpose is to manifest the divine power of Christ over disease, demons and nature. Attention is called by the Form-Critic to the fact that these New Testament miracle stories have the same "form" with its three distinct elements that the Greek Miracle story had. Each of these stories has: (1) an introduction setting forth the nature of the situation: the greatness of the storm, the severity of the sickness, the power of the demon, etc. These features are given to make more evident the greatness of the miracle. (2) The method or means by which the miracle is wrought—usually the motions or words of the miracle worker. It is noted that the heathen stories have many extravagant features here, which is in marked contrast to the simplicity of the New Testament stories. (3) The result is described (a) by the reaction of the spectators or (b) by the evidence that the miracle is complete, e. g., "he took up his bed and walked." The Miracle story certainly is a distinct type, but we wonder if this described "form" is not logical rather than literary?

A third general "form," according to Bultmann, includes the sayings and parables of Jesus. He divides these into the following groups: (1) The Logia or Wisdom words; (2) Prophetic and Apocalyptic sayings; (3) Sayings about the Law and Rules governing the Community (His followers); (4)

Sayings in the first person; (5) Parables and related material. Dibelius has a different terminology, but both, I believe, reveal the fact that Form-Criticism has not been able to find literary "forms" into which these sayings developed. Their classification is not according to *form* primarily but according to *content.* Easton calls attention to the fact that if we are to look for literary "forms" among Jesus' sayings we must look beyond the individual sayings to groups of sayings, some of which are arranged in poem stanzas, parallelisms, etc.[12]

Bultmann groups the rest of the Synoptic material under "Historical Narratives and Legends," which must include such a variety of material as The Temptation, The Calling of the Disciples, The Transfiguration, The Triumphal Entry, The Passion Story, etc. The other Form-Critics are not any more happy in their attempted classification.

Here again we are brought face to face with a distinct limitation in Form-Criticism: it is not able to classify all the material under specific literary "forms" and has to fall back on a *content* classification to meet this deficiency. This failure is a serious one, for it is assumed that oral repetition tended to a definite literary "form" for each kind of material and this "form" was supposed to have such marked characteristics that any additions or alterations would be easily seen as deviations from the original tradition. They have described, we may think rather arbitrarily, the literary "form" of the Pronouncement-Story and the Miracle Story. But they have not been able to point out any definite literary "form" for the rest of the material and therefore they have nothing objective to appeal to when they try to point out developments in the tradition. What they will say is, "This type of material appeared early or late," but this dictum rests only on their own subjective reconstruction of the life and thought of the early church.

But now, taking for granted that the material has been classified according to "form," what does Form-Criticism attempt to do by way of evaluating its trustworthiness? It seems to have three modes of approach which are not equally empha-

12 Easton, *The Gospel before the Gospels*, pp. 74 ff.

sized by the various writers. The first of these is an objective test legitimately flowing out of Form-Criticism, provided their assumed standards of judgment are valid. A large subjective element enters into the other two as we will see from the conflicting opinions of the critics.

(1) Purity of form is made a test of trustworthiness.[13] It is stated that stories grow in the telling and that there is evidence of this to be found in the myths, traditions and legends of all lands. This evidence, it is said, supports the view that in transmission stories tend to become more vivid in detail and coloring, and names, places and time-settings are supplied when they are lacking. Those who hold this view say that we can find evidence of this in the Synoptic Gospels themselves, all going to show that the Gospel tradition had grown between the time Mark was written and the writing of the other two. If we trace these same stories into the Apocryphal Gospels, even further growth is seen. For example, in the story of the Rich Young Ruler in the earliest Gospel, Mark (10:17), we read, "there ran *one* to Him"; in Matthew 19:22 we are told that he was "a *young* man"; in Luke 18:18, "a certain *ruler*"; while in the apocryphal *Gospel according to the Hebrews* he is one of *two* questioners who at the demand of Jesus began to "scratch his head" in his perplexity. Again, in Mark 14:47 we read, "But a *certain one* of them that stood by drew his sword and smote the *servant* of the High Priest, and struck off his ear." In John 18:10 we are told that the "certain one" was Simon Peter and that the name of the servant was Malchus. Such examples as these are said to show that the stories did grow in the period after Mark was written, and the inference is that they must in like manner have grown before Mark was written and that as the stories passed from mouth to mouth little touches were added to them. Can we detect these added touches in our Gospel of Mark? The Form-Critics say, Yes. The stories

[13]For a fuller exposition of this test see Bultman's article, "A New Approach to the Synoptic Problem," in *The Journal of Religion*, Vol. 6. pp. 344-347, and F. C. Grant, "Further Thought on Form Criticism," in *Religion in Life*, Vol. 5, pp. 532-543.

the early Christians treasured about Jesus centered on His words and deeds. The Pronouncement-Stories were rather colorless stories leading up to His "Word." The Miracle Stories were to magnify His power. This fact, together with our knowledge of the growth of stories in vividness, leads us to choose the simplest form of the story as the original where we find parallel accounts in the Gospels. Moreover, if there are definite names, places or time settings given in the stories in Mark (our original written source), these are to be suspected as additions made in the course of oral tradition. If we remove all these we shall be closer, they say, to the original form of the tradition.

Is this a valid test? Is it true that stories grow with the telling? Some, perhaps, would say that this is a matter of common experience, we have seen it happen. Yet it may be possible that our observation was inaccurate. Dr. Vincent Taylor tells of an interesting test he made. He repeated a detailed narrative containing 212 words to two auditors who each in turn repeated it to two others and they in turn to two others. In each case a record was kept of the story as told, and the various versions may be seen in Dr. Taylor's book.[14] The conclusions based on the results of the test were that the principal facts of the story were transmitted with fair accuracy, although changes were made in the telling. But two things of interest to us were noted: (a) Personal and place names tended to disappear, and the later forms of the story were more rounded and less detailed. (b) The stories became shorter rather than longer, having by the third round lost one-fourth of their original number of words. This test led Dr. Taylor to the conclusion that the longer and more detailed stories are closer to the original tradition and the more rounded "Pronouncement-Stories" are the result of many repetitions. One test may not be conclusive, and we would have to take into account whether the teller was trying to pass on the story accurately or whether he felt free to use his imagination on it. The common assumption is that the latter is true, "they were not historical minded" as we are. But it is an assumption that they would not try to pass on

[14] *The Formation of the Gospel Tradition*, pp. 202-209.

the story accurately and it may be that when people do try to pass stories on accurately the stories do not grow with the telling.

Again, we may well raise the question whether a definite factual detail added to a narrative at a later date is necessarily the product of imagination. This is the implication made in such statements of the case, but does it not presuppose as true the impossibility of getting further facts not recorded in the earlier accounts? Suppose Mark did say "a certain one" cut off the "servant's" ear, why could not a later writer, through inquiry, find out who these men were? The only answer can be the assumption that no historical information outside of Mark and Q was available after 70 A. D. This is an assumption which we must examine later.

(2) A second means of approach for testing "trustworthiness" is through the supposed "laws of the formation of tradition." The various types or "forms" may be arranged in an evolutionary order, certain types appearing earlier, certain ones later. For example, when a great world figure appears, his striking sayings and peculiar acts are likely to impress themselves most deeply on his followers. If he is a religious figure, very soon stories of miracles performed by him will make their appearance. Later, stories of his life, largely fictitious, will be supplied, and at a still later date his early followers will receive attention and stories will be told about them. It is said that the same law of tradition-formation has been at work in the Gospel tradition. Jesus' striking sayings, enshrined in the Pronouncement-Stories or preserved in collections of sayings, are the most certain genuine fragments that have come down to us. Any deed that is closely connected with a great saying is also probably genuine. The Miracle stories may have some basis of fact,—Jesus probably did heal certain types of physical disorder,—but on the whole they are the creation of the early church. The stories about Jesus, His birth, etc., are the product of a later age and cannot be taken as history. The stories about the early disciples arose late, only when the church began to glorify her early leaders. Thus, according to Dibelius

and Bultmann, the "form" of the tradition is taken as a guide to its probable trustworthiness and only those types connected with the great sayings are really to be seriously considered.

Perhaps this is the best place to consider the Form-Critic's conception of the "life-situation" (*Sitz in Leben*) in the early church out of which these traditions sprang. They agree that the Christian group immediately after the time of Jesus expected His speedy return and was not interested in His earthly life. They were not "historically minded" as we are. Whatever they related about Jesus was for the purpose of edification and not from mere historical or literary interest. Under what circumstances or with what objectives, then, were these stories and sayings repeated in the early group? Dibelius presents the following "life-situation."[15] He says that the one literary expression of the early Christians was the Sermon which had a two-fold objective: to win the non-Christians and to edify the Christians. To the non-Christian world the heart of their message and the evidence of His Messiahship was the death and resurrection of Christ. Thus the Passion story was the first connected section of the Gospel, and this story is considered by the Form-Critics to be the exception to the rule that all traditional material was passed down in independent units. The various incidents leading up to the Cross must be woven together, for as separate stories they did not explain the paradox of Christianity,—the crucified Messiah. Taylor suggests that the account of the Resurrection never reached the same degree of standardization because one authentic resurrection appearance would prove the fact and each would relate the story that touched him most closely.[16] Thus the Messiah who died and rose again was the theme of their message, and for the unconverted Jews and the "God-fearers" this message was supported by Old Testament prophecies and concluded by an exhortation to repent and believe on God's Messiah.[17] But

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[15] *From Tradition to Gospel*, Ch. 2.

[16] *Formation of the Gospel Tradition*, pp. 59 ff.

[17] Note the character of the sermons in Acts. *The Apostolic Preaching and its Development* by Dr. C. H. Dodd is worth reading in this connection.

the Christian group would also use this same story in their frequent celebrations of the Lord's Supper,[18] and so the Passion story early became fixed in form.

But the early Christian group would also need guidance in their daily lives, and the words of Jesus would be appealed to as setting forth the principles by which they should live.[19] There would necessarily be some sermonic instruction as to the character of the One who died and rose again and His character would be illustrated by stories setting forth His words and acts under various situations. These illustrative stories are Dibelius' "Paradigms," which, because they were used in many contexts and for many purposes, lost all connection with their original historical setting in the life of Christ and retained only a brief, rather colorless setting leading up to the Word of Jesus. Thus the Sermon, according to Dibelius, is the early molding "life-situation."

A little later, he says, there sprang up a class of Christian story-tellers, and these told the Miracle stories, which also had some preaching value, since they set forth the divine power of the Messiah. The stories about Jesus were the product of a later group who had ceased to look for the immediate Return and who were not contemporaries of Jesus. But since the earliest group had not been interested in such stories, the reconstructions of a later time are hardly historically trustworthy.

Another Form-Critic, M. Albertz,[20] took the early Christian assemblies (as suggested in 1 Cor. 14:26) as the molding "life-situation," for there each individual might bring forward whatever "word" or story or parable or exhortation he felt led to offer for the edification of the group.

Bultmann[21] finds the "life-situation" in the controversies and debates of the early church where they were defending their actions from criticism or were seeking guidance in living. Words of Jesus were appealed to, but he believes that the Pronounce-

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[18]Compare I Corinthians 11:23.

[19]Easton, *Christ in the Gospels*, Ch. 2, emphasizes the teaching in the early church.

[20]*Die synoptischen Streitgespräche* (1921), p. 101.

[21]*Die Geschichte der synoptischen Tradition*, pp. 40-41.

ment-Stories (Apothegms) are "ideal constructions" of the early church. The climactic saying *may* be a genuine word of Jesus, but the setting which interpreted its meaning and gave it its pertinence to the matter under discussion was the product of the group, which often misinterpreted the "words."

Undoubtedly these three men have suggested situations in which the Christian story was repeated, and the error would be to emphasize any one of these exclusively. But the question raised is: In these situations were the stories and "words" repeated correctly, or did the early Christians "mold" and misinterpret or even manufacture them? Here is where the subjective judgment of the critic enters as he weighs the probabilities in the case. Moreover, we see in their different theories that this evolutionary arrangement of "forms" of material has been too much a matter of a subjective reconstruction without sufficient objective evidence.[22]

(3) For many the method of Form-Criticism is found to be inadequate as a criterion of historical trustworthiness. They accept the assumptions of Form-Criticism that the Gospel material was transmitted in independent units and that it was colored by the life and thought of the church in the process of transmission. They often claim the support of Form-Criticism and use some of its terminology. But they find their criterion of early and later, historical and "interpreted," in a dogmatic historical interpretation of the first century. A book which has had a wide influence in forming this dogmatic scheme is William Bousset's *Kyrios Christos,* which appeared in 1913. The thesis of this book is that to the early Palestinian church, Jesus, by His resurrection, was shown to be the Messiah who was to return as the "Son of Man" in power and glory to judge the world. They did not live with a consciousness of their *present* relation to Him but with a passionate longing for His return. But in the Greek-speaking Christian communities Jesus was regarded not only as the future Judge but also as the *present* "Lord" with whom they lived in intimate union through His

[22]See F. C. Grant, *The Growth of the Gospels,* (1933), p. 68, for a criticism of this theory.

Spirit. The idea of "Lordship" came into Christian thinking from the Mystery Religious, and Paul was the one who introduced this note of a present relation to a Living Lord and the doctrine of the Holy Spirit,—beliefs unknown to the early Palestinian church.

Here then, they say, are guiding principles. Examine the Gospel material and all that is of an eschatological or of a distinctly Jewish type and background is to be taken as coming from the early Palestinian group. The material which speaks of a present Kingdom, a present relationship to Christ through his Spirit, and a world outlook presents the viewpoint of a later group. There are almost as many variations of this general idea as there are reconstructionists.

As an interesting example of such a reconstruction we have Professor Karl Kundsin's *Primitive Christianity in the Light of Gospel Research.*[23] His point of departure is the accepted assumption that the Gospels are an "interpretation" of the material by the Christian Community, and he proceeds to trace the course of this interpretation. He finds three stages: (1) The earliest material in Mark and Q gives us the view-point of the early Palestinian group, which, separating itself from the world, was living an almost ideal life as they looked for the early return of the Son of Man. (2) In the later material in Mark and Luke we have the viewpoint of the Gentile type of Christianity: Christians free from the Law, with a widening social and religious outlook and rejoicing in the presence of Christ through the activity of His Spirit. Here, too, Peter begins to emerge as the center of authority for the ancient tradition and stories about him increase. (3) The Gospel of Matthew gives a later Palestinian-Syrian development which retains the universalism of the later strata of Mark and Luke, together with the belief in Christ as the present Lord but brings a note of legalism into Christian thinking and develops the doctrine of the church and the organized community with its rules and regulations.

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[23]This may be found in the second half of Dr. F. C. Grant's *Form-Criticism.*

We find somewhat similar attempts to place the Biblical material in the author's reconstruction of the life and thought of the early church in Lightfoot's *History and Interpretation in the Gospels*[24] and Riddle's *Early Christian Life*.[25] Dr. Lightfoot's conclusion is that there is so much "interpretation" of Christ that "for all the inestimable value of the Gospels, they yield us little more than a whisper of his voice; we trace in them but the outskirts of his ways."[26]

From this very inadequate sketch of the subject I believe we can see that Form-Criticism does not offer a simple solution of our problems. It will offer much for study and thought but does not in itself raise great issues for our faith. Our main issue today, as I see it, is the accepted assumption underlying Form-Criticism and much other New Testament study that the tradition of the early church was handed down to the second and third generations of Christians only in fragmentary and unrelated units and that these later Christians took this material and molded it in accord with the life and thought of their own times, so that much of it was "misinterpreted." Furthermore, being ignorant of the real facts of the life of Christ, they made theological hypotheses their guiding principle, and so the Gospels as they now stand are practically all "interpretations." And the result, we see, is the skepticism of a Lightfoot[26] or of a Bultmann who declares that we do not have and cannot now acquire any knowledge of the life and character of Jesus.[27]

If Form-Criticism does not offer a solution and is not our real problem, why study it? Has this study any value for us? I believe it is worth our study, first, because it is constantly being appealed to as offering a solution, and we should know its possibilities and limitations sufficiently to judge the validity of the appeal. But, second, I believe it has some positive values. It challenges our thinking as to the character and content of the

[24] The Bampton Lectures for 1934. Reviewed in *The Union Seminary Review*, Jan., 1936.
[25] Reviewed in *The Union Seminary Review*, Jan., 1937.
[26] *History and Interpretation of the Gospels*, p. 225.
[27] See Grant's *Form Criticism*, pp. 71-74.

Gospels and makes us examine the types of material we find there. Anything that makes us study the content of the Bible is of value. We are so familiar with it (we think) that we are often blind to its real contents. Again, although Form-Criticism will not solve all our problems, it has led to some worthwhile results. It emphasizes the Person of Christ as the center of Christianity rather than the Kingdom of God of which He was but a teacher. It has shown that the emphasis of the early church was on the death and resurrection of Christ. The Passion story is the oldest connected story. How soon did it appear in written form? Long before our Gospel of Mark, but how early we do not know. Bussman[28] makes the suggestion that when Paul stated in 1 Cor. 15:3-4 that "Christ died for our sins *according to the writings*" and was raised *"according to the writings"* he was referring to a written account of the passion and resurrection which the church in Corinth then possessed or to one of the Gospels of which Luke speaks (Luke 1:1) rather than to the Old Testament prophecies. This suggestion will have to be taken for what it is worth, but it is food for thought, especially since we have been brought to realize the primary place of the Passion story.

Another interesting suggestion is made by Dr. Easton in connection with the sayings of Jesus.[29] He points out that we have groups of sayings whose form seems somewhat artificial: parallelisms, stanza arrangements, antitheses, etc. He gives Luke 6:27-28 as an example. These arrangements made the words easy to memorize, and Dr. Easton thinks that such groups of sayings were made in Jesus' lifetime and under His direction. Not only so, but that Jesus, like the Jewish rabbis of the time, made His disciples memorize His most important sayings and probably also His parables. This is a "guess" but it is certainly not unreasonable or out of keeping with the "life-situation" of the time; and as we continue to study these units doubtless other "guesses" will come to us which will have value even if we are not able to prove them.

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[28]Quoted by Taylor in *The Formation of the Gospel Tradition*, pp. 48-49, where a sketch of Bussmann's argument is given.

[29]*Christ in the Gospels*, p. 41.

IV.

Now in conclusion let us return to the main issue which has been raised: Are the Gospels trustworthy accounts of the historic Jesus or are they "reconstructions" of the early church? We have already sketched some of these "reconstructions" of the formation of our Gospels in the middle of the first century. Let us now, in our turn, use a little imagination (recognizing that it is imagination and may be wrong) and see if we can trace the Gospel tradition. We start with Jesus. During the period of His public ministry He was constantly engaged in preaching, teaching and healing. He went from place to place. The crowds were ever shifting. His message was strange, difficult to understand and accept. We make the assumption that He must have repeated His message with variations many, many times. His striking sayings were set in new contexts and combinations. His parables were told and retold with minor variations. Controversies were constantly being pressed upon Him, and He answered the same type of charges with variations of the same great principles of truth. Many who were sick with similar diseases were coming to Him for healing; the place would be different, the persons and circumstances would vary, but the general type of cure and the general method would be the same for all. It is possible that Jesus had His disciples memorize some of His more important sayings and stories. Certainly He used repetition to fasten them in their memories. These words were enforced by the manner of Jesus' own life. He "practised what He preached." The impress of His personality made them value them even more highly,—*He* had said these words, *He* had done these deeds, this was the way *He* had acted!

Jesus died and the disciples were left with only a memory, but a memory quickened by the Spirit. Am I making a second assumption when I say that these disciples did not, could not, forget His deeds and words and character? Many cannot accept the strange idea that the disciples were so engrossed with

the coming of the Son of Man that they forgot the Jesus of history.[30] Nor did the disciples treasure these things only in their individual memories. As a group of disciples and eye-witnesses they must have lived over again and again those days when they walked with Him, and each would contribute what he could remember or correct the faulty statement of his fellow. They were filled with a missionary zeal and went out to tell others, formally or informally, of Jesus who lived and died. They were forced to speak of His Passion and Resurrection for this was both their key to their understanding of Jesus and a necessary apologetic as they explained why they were followers of a crucified Messiah. Again, the stories in the Gospels were undoubtedly used in exhortation and instruction as they tried to make clear who this was who had lived and died. The death of an ordinary man, of a sinner, needs no explanation. Note the argument in the words of Peter, Acts 2:22-24. Did they ever sketch the life of Jesus for those who had never come into contact with Him? We have no proof that they did, but it is an unproved assumption that they did not. In Acts 1:22 it was laid down as a prerequisite for the office of an Apostle that the person should have been with the group "from the baptism of John unto the day that he was received up from us." Is it not undoubtedly true that one of the charges brought against Paul was that he did not thus qualify as an Apostle? Why this insistence on contact with Jesus during His earthly ministry if they had no interest in this ministry and never said anything about it? And so our second assumption is that from the beginning of the church the high points in the life of Jesus, His words and His deeds were remembered, repeated, discussed and preached.

What was the effect of the life and thought of the Christian group on this tradition? It was *selective,* not formulative. Out of the great number of the sayings and deeds of Jesus which were current in the beginning, the early church undoubtedly found that certain ones met their needs best in the problems

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[30]E. g., A. E. J. Rawlinson, *St. Mark,* p. xiii, (4th ed., 1936), and F. C. Burkitt, *Journal of Theological Studies,* April, 1935, p. 187.

they faced, and these were the ones most often repeated. Others not entirely forgotten were not valued till new situations made them vital.[31] Eventually many were lost. When Mark wrote his Gospel he followed the accepted outline of the high points in Jesus' life. It was not his purpose, however, to write a biography from the modern point of view, but a Gospel,—a picture of Christ,—an "interpretation," if you please, but not one that was untrue to the facts. It is not improbable that Mark, even as we have long recognized that Matthew did, grouped his incidents, which are thus taken, out of chronological order. It is thought by some that he likely incorporated cycles of incidents previously grouped by others, as for example Mark 2:1—3:6.[32] If so, perhaps these incidents also did not follow each other immediately. Note the indefiniteness of the introductory words in each paragraph. Again, Mark may have incorporated groups of sayings which had already been collected, as, for example, the three sayings in Mark 9:49-50 having the word "salt" as a theme. If these three be a grouping made by the early disciples, then we need not try to explain why *Jesus* uttered these three sentences in this sequence for the grouping would not be His.[33] Such possibilities open up new lines of thought and study and upset the theory that "Mark is strictly historical" in its chronological sequence of words and ideas. It would not mean, however, that the recorded words and incidents are untrue. We do not make such an inference where we find re-arrangements in Matthew. Matthew and Luke followed the general outline of the life of Christ which had been incorporated in Mark but due to the possession of other source-material and to a somewhat different objective they included incidents not found in Mark. Where they did use Mark, in places they followed him closely; in others they changed the phraseology, or added details which had come to their attention or used a variant form of the tradition with which they were familiar. We would do wrong to insist that

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[31] Is this not the explanation of a statement like that in John 21:23?
[32] See Easton, *The Gospel before the Gospels*, pp. 71-72.
[33] See Taylor, *The Formation of the Gospel Tradition*, pp. 90-94.

Jesus never said anything but once or that if He repeated a saying He never varied its wording. And we would not want to put ourselves in the class of those who make a tacit claim to omniscience by insisting that similar incidents must be "doublets" when Jesus must have performed many similar acts. At the same time, since the primary purpose of the Evangelists was to picture the character and power of Jesus in a very brief space, it is possible that they made a composite of true sayings and incidents which to their mind would best reveal their Lord. Our third "assumption," then, would be that the Synoptic Gospels have preserved for us a general outline of some of the principal features in the life of Christ and also give us a trustworthy collection of His words and deeds.

Now we have before us two lines of "assumptions." Which is the more reasonable in the light of the evidence available? Shall we say that those are right who say that we have no trustworthy information about the life and character of Jesus for the reason that the first generation of Christians did not pass on this information and that it is now permanently lost; that all we have is a few sayings of an ethical or eschatological nature which are probably words of Jesus?[34] Or shall we assume that the words and deeds of Jesus were remembered; that when the Gospels were written these were not lost; and that our written records present a trustworthy picture of Him?

What evidence can be gathered to help us decide? Of course we can only suggest a few lines of thought. But before suggesting these we may note that it would make a real difference in our conclusions if the writing of the Gospels was placed early. A majority of scholars today hold that Mark was written 65-70 A. D. and Matthew and Luke between 70 and 100 A. D., many favoring the latter part of that period. This is assumed as proven, and yet there has been no new evidence brought forward since the time of Harnack. Harnack was a scientific historian, a specialist on early church history and a man without theological bias, yet he saw no historical reason why

[34]See Bultmann's conclusions, Grant, *Form Criticism*, pp. 71-74.

the Synoptic Gospels should not be dated before the destruction of Jerusalem in 70 A. D., and it was his belief that Mark, Luke and Acts were all written before the death of Paul.[35] Dr. C. C. Torrey declares that there is not "even *one* passage from any of the Four Gospels, giving clear evidence of a date later than 50 A. D., or of origin outside Palestine."[36]

But let us grant for the sake of argument that the majority dating is right, that Mark was written from 65-70 A. D. and the others later,—what then? Even then it seems unreasonable to me that the church had forgotten the Jesus of History.

(1) There is a growing feeling that the Gospel of Mark is based on earlier written material and that besides the Passion story other cycles of stories and groups of sayings were incorporated by Mark. Thus a fixed form of tradition is carried back closer to the beginning.

(2) Q is accepted as an old source and is thought by some to be older than Mark. Streeter holds it to be an independent source of early date and high value.[37] Now, are the sayings in Q a reflection of the life and thought of the early Christians, words which they have put into the mouth of Jesus? Certain considerations have been advanced to show that this is not probable.

Easton has pointed out that communities have neither the creative nor the selective power which this theory presupposes.[38] "Communities transmit, they do not create," may be taken as an axiom. These striking sayings and parables are not the work of the many, but some individual was their creator. If that individual was not Jesus, then the early church forgot her great creative leaders. It is easier to believe that Jesus was that individual, for the sayings "bear a self-authenticating note which stamps them as His, not the formation of a com-

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[35] Adolf Harnack, *Date of the Acts and the Synoptic Gospels* (1911).

[36] *Our Translated Gospels* (1936), p. x. Reviewed in *The Union Seminary Review*, Jan., 1937.

[37] *The Four Gospels*, p. 191.

[38] *The Gospel before the Gospels*, pp. 116 ff.

munity."[39] But this theory also presupposes a selective power in the community which excluded from its written traditions the absurdities and exaggerations which we find in the Apocryphal Gospels. If the Gospels are "constructions," why are they so restrained in their fancy? It is easier to believe that they preserve a noble tradition.

It is said that the early church constructed these sayings and then placed them in the mouth of Jesus. The only contemporary evidence we have points to the fact that the great creative genius of the early church, Paul, was very careful to distinguish his own words from those of Jesus.[40]

The early church is said to have constructed the Gospel material as it struggled with the problems of its own day. Professor Easton in a valuable chapter has examined the sayings of Jesus as they are recorded in the Gospels in the light of the questions prominent in the early church, such as the gift of tongues, the class of prophets, the presence of the Holy Spirit, etc.[41] His conclusion is that the recorded words are not colored by the influence of these later questions but are true to their purported historical perspective.

Our very study of this period before the written Gospels has brought us to realize more clearly the responsibility of the Christian group for the preservation of the tradition. Mark was not the irresponsible work of one man but is "the living voice of the Christian communities in the earliest formative period."[42]

Many scholars, even those admitting the possibility of human error in transmission, yet declare that there is no good reason why we cannot hold that the Gospel records are substantially correct and trustworthy. The sayings bear on their face the stamp of their authenticity. The miracles are not difficult for those who believe in a divine Christ. The stories of His life are those crises and turning points which would be remembered if anything was remembered.

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[39] *The Formation of the Gospel Tradition*, p. 110.
[40] See 1 Corinthians 7:10 and 12.
[41] *The Gospel before the Gospels*, pp. 85 ff.
[42] A. W. F. Blunt, *The Gospels and the Critic*, p. 66.

(3) But, it is said, when the Gospels were written these true stories and deeds and sayings were lost through the forgetfulness of a generation which laid little or no value on them. But how could they be lost? Here is the most amazing thing in Bultmann's or any other such theory: it forgets that eyewitnesses had been living and were still living when the Gospels were written. It would seem from these theories that the men and women who journeyed with Jesus during His ministry were immediately "translated to heaven";[43] or perhaps they all developed cases of amnesia! Their presence is no longer known or felt in the church, which must manufacture sayings and deeds and ascribe them to Jesus, for His actual words and deeds were unknown! Yet how could this be? Granting the contention that Mark was written in 65 A. D. and the latest of the Synoptics in 90 A. D., a man of twenty when Jesus was crucified would be only fifty-five years of age when Mark was written and would be eighty years of age in 90 A. D. when the last of the Synoptics was written or ninety years of age if it were written in the year 100 A. D. Yet we are told that the sketch of the life of Jesus was an "editorial creation,"[44] and we cannot be sure of His words or deeds, for the Synoptic Gospels do not tell trustworthy stories! There are men still living who fought under the great leaders of the Civil War which closed seventy-two years ago. Who would be so foolish as to say that these men remember nothing of its leaders, their words and deeds? And when aspersions have been cast on their beloved leaders, and stories have been told which did not accord with the truth, these Civil War veterans have not been slow in rising to their defence. Then are we making an unfounded assumption when we say that the disciples of Jesus, who loved Him with a passionate love, who had heard His words and witnessed His deeds, would not remain silent when a few second-generation Christians palmed off on their unsuspecting contemporaries, then hungry for a story of His life, a manufactured life adorned with

[43] *Formation of the Gospel Tradition*, p. 41.
[44] Bultmann, *The Journal of Religion*, July, 1926, p. 343.

myths and imaginary sayings? I cannot believe it. No consideration of the trustworthiness of the Gospels can afford to leave out of sight the fact that when they were written eyewitnesses were still living. A source of valid information was still at hand. The nineteenth century minimized these witnesses in their emphasis on written sources. Our century seems to want to forget them entirely, but they will rise up to the confusion of every "reconstruction" which does not take their presence into account.

THE MODERN PASTOR AND HIS GREEK NEW TESTAMENT.*

By the Rev. E. W. McLaurin, D. D.,
Superintendent of Home Missions of Brazos Presbytery, Houston, Texas.

"What's the use of it?" The subject under discussion was the Greek New Testament. The question was asked by a recent graduate of our seminary at Austin, the pastor of a church in a small town, who had found himself caught in the usual engulfing swirl of activities typical of the average pastorate. With a weekly grind of sermons, his pastoral work, civic engagements and home responsibilities, he just could not see where there was room or need for any study of the original of our English Bible. The question was addressed to the writer of this article, who had graduated from this same seminary a number of years before. Robertson's "The Minister and His Greek New Testament" came into my hands about ten years ago and as a result of reading it I made a resolution to read the Greek New Testament through once a year. The resolution has been carried out faithfully and in the last few years with more of joy and pleasure than any other part of

*This article was written when Dr. McLaurin was pastor of the First Presbyterian Church of Ballinger, Texas.

my work, with great profit to myself personally and, I am positive, with equal profit to my sermonic efforts.

The question is a very pertinent one. Reading the original of our New Testament requires some time, especially if one has allowed his usual seminary course in Greek to go unused for several years. In the press of duties and the consequent lack of time, one of the first economy moves is to cut in on the pastor's hours for studying. And one of the first activities in his study that apparently can be jettisoned without any great loss is the study of the Greek New Testament. The pastor must have a smattering knowledge of many things in this world, but he ought to be an expert in one book, and that is the Bible. And he can never be a master of its contents without some knowledge of the languages in which it has been handed down to us.

Reasons for not studying the Greek New Testament come readily to hand. For one thing, some may be inclined to say that such study of the original Greek will cost too much. If one has had the minimum of Greek required in our seminaries, he may find many delightful hours in studying the Greek of the early church, and possibly some of the actual words of our Lord, with no more Greek library than Westcott and Hort's Greek Testament and Thayer's Lexicon. W. H. in the octavo edition has admirable print and wide margins. Thayer, besides giving the meaning, may be used in many cases as a grammar, as it explains unusual grammatical forms. I used it as a concordance for many years, as it gives every occurrence of all but about three hundred words of the more than five thousand in the Greek New Testament. The teachers of Greek in any seminary of any denomination would be more than willing to suggest books for helpful study for any pastor, especially for those who may be slightly deficient in their preparation. Even if the student has limited knowledge of Greek, or possibly none at all, with only determination and patience he may "revel in the riches of Christ," says Robertson, "in the greatest treasure of all the books of the earth, the Greek New Testament."

A serious objection invariably advanced against such study is the lack of time. This is the greatest obstacle in this field. The average pastor finds his time at a premium, and he could easily use more hours than he has at his disposal. But it does not require much time for his Greek Testament. A half hour a day through several years will give him a happy familiarity with this book and a fruitful working knowledge of it. To use it in his devotional periods would be fine. One of the greatest Hebrew teachers in our church became so as a result of studying the Hebrew Old Testament in the fifteen or twenty minutes betwen his arrival from his study and the announcement of lunch. This is a time when there seems to be a revival of Bible study, when there are almost boundless opportunities for spiritual ministrations through the word, spoken but especially preached, and the pastor who does not use his Greek Testament is neglecting a field of rich spiritual treasure capable of being easily mined and of enriching the impoverished souls of men and women of today. As a source of inspiration and sermonic material, my experience places it next to prayer and study of the English Bible. Press of time should not allow it to be neglected.

Another objection is that when the pastor wants to know the meaning of the original he has available the work of the greatest scholars of all times and denominations and can go to them. This is certainly true. We can always find new light upon old truths and often flashes of beauty from hitherto unperceived facets of the gems in God's Word revealed to us for the first time perhaps by these saintly students of the Bible. But the plain fact is that these volumes are not in the library of the average minister. Occasionally stray volumes by Westcott, Swete, Lightfoot, Milligan, Plummer, Robinson, Mayor and others are seen in his library. But they are too often relics and fossils of seminary days, studied indeed then, rarely used now. The pastor may compensate for the lack of these books, or the non-use of them if he owns them, by a constant use of the Greek Testament.

A positive answer to the question with which this paper

begins can be found in the consideration of some very familiar passages of the Greek New Testament. No claim to originality is made in these studies. They are taken from my readings and random excursions here and there in the Greek New Testament during the last year or so.

No pastor can take up the study of the use of the definite article in the Greek New Testament without learning a great deal not primarily about Greek grammar but about the uniqueness of Jesus Christ. The use of the article may at times be difficult for us of today to understand or grasp. Different writers may have had idiosyncracies in their individual use of it but there is a significance in its presence or absence if only we have the ability to perceive it. We must see it from the Greek side, not from English usage. The use of the article is not haphazard and fortuitous. This is especially true with regard to its use in the predicate. The rule with regard to the use of the article in the predicate is thus expressed by Robertson: "When the article occurs with the subject (or the subject is a personal pronoun or proper name) and predicate, both are definite, treated as identical, one and the same, and interchangeable" (Grammar, p. 768). Thus in 1 Jno. 3:4, "sin is lawlessness" (A. R. V.), "sin is the transgression of the law" (A. V.), the Greek has the article with both substantives, "sin" (he hamartia) and "lawlessness" (he anomia). Therefore "sin" and "lawlessness" are identical and convertible terms.

But the use of the article in the predicate in reference to Jesus is before us just now. If we make a study of the usage of the writers of our Gospel records, we shall find that the article frequently occurs in the predicate in assertions about the character, personality and work of our Lord. The sayings of Jesus about Himself clearly illustrate this principle. "He is the light of the world" (to phos tou kosmou). That is, according to the meaning of the Greek, He and the light of the world are identical. The same thing is true of Jno. 14:6, "I am the way and the truth and the life." The article occurs with each substantive here. In Jno. 11:25 Jesus says,

"I am the resurrection and the life." The presence of the article in each case emphasizes the fact that Jesus claims that resurrection and life are in Him, and in Him alone. In Jno. 10:11 He says that He alone is the good shepherd. If the article were omitted, Jesus would say that He was only one among many good shepherds, something which many religious leaders and teachers would make Him today. In every one of these assertions about Jesus Christ the little article in the original Greek, insignificant as it is apparently, testifies to the completeness of Jesus Christ. He exhausts in each affirmation the class specified.

The use of the article in declarations and confessions of faith in Jesus Christ is very enlightening. When the Father speaks of Him as His Son, He is always in a class by Himself. The article occurs in every instance, meaning, literally, "the Son of Me" (Mt. 3:17; 17:5; Mk. 1:11; 9:7; Lk. 3:22; 9:35). I have found only one instance where the article is used with "sons" as referring to saved men and women. And there it does not occur in the predicate, although the whole class is in view. Thus, Rom. 8:19: "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Here the article is present because the whole class is in view. In Mt. 5:9: "Blessed are the peacemakers, for they shall be called the children of God"; in Mt. 5:45: "That ye may be the children of your Father which is in heaven"; in Rom. 8:14: "As many as are led by the Spirit of God, they are the sons of God"; in Gal. 3:26: "For ye are all the children of God by faith in Christ Jesus," the Greek omits the article because the subject does not exhaust the predicate. The class as a whole is composed of peacemakers, those who love their enemies, those led by the Spirit, etc. The Authorized Version has been careless about the translation of the article and has made evident mistakes. The American Revised Version correctly omits the article in the above passages. So we see that saved men and women form a class of "sons of God." Jesus Christ also forms a class of which He is the only member, "*the* Son of God." In references to Jesus Christ

the article is always present, and by this usage He is put in a class by Himself. If many of our modernistic and liberal theologians were linguists first and then theologians, their theology would have to be built on a different foundation, for the Greek language of the New Testament clearly and unmistakably places Jesus in a class all to Himself. The New Testament writers cannot be used as witnesses to a purely human Jesus.

Let us look more closely at the confessions of faith in Jesus Christ made by different individuals. The Roman centurion does not acknowledge that Jesus is *"the* Son of God" but is "*a* son of God" (art. omitted; Mk. 15:39; Mt. 27:54). He is more than an ordinary human being, this man admiringly asserts. There is something of God in Him. But he probably knew nothing about the Jewish hopes of one to come who would be in a peculiar way *"the* Son of God." The disciples do not say, in Mt. 14:33, "Of a truth thou art *the* Son of God" (as A. R. V., A. V.), but, "Of a truth thou art *a* son of God," which is quite a different thing. Faith was placing Him on a high pedestal, above the class of beings to which they belonged, but not on that height to which they later raised Him. This faith came to its full fruition at Caesarea Philippi, "Thou art the Son of God" (ho huios, Mt. 16:16). Here Simon Peter placed Christ where He belonged, and belongs, in a class all to Himself.

A powerful tribute to the uniqueness of Jesus is also exhibited in this same use of the article by the evil spirits. These mysterious denizens of the spiritual world were accustomed to acknowledge His unique relation to the Father. Mark tells us, "The unclean spirits, whensoever they beheld Him, fell down before Him, and cried, saying 'Of a truth thou art the Son of God'" (ho huios, 3:11). This did not occur once or twice but repeatedly, as we see by the use in the verbs of the imperfect tense of repeated or customary action (etheoroun, prosepipton, ekrazon). It was the usual thing in His contacts with them. "These same evil spirits apparently recognized His divinity before the disciples did" (Swete, Com.

on Mark). And they expressed their knowledge of the uniqueness of His character and personality by the use of the definite article which makes *the* Son of God identical with Jesus Christ.

We are now ready to sum up some of the results of this very superficial study of the Greek definite article. We find that it has unsuspected meanings and implications. It proves to be of tremendous importance in coming to a full understanding of Jesus Christ, *the* Son of God. We began with the study of the grammar of a dead language; we soon find ourselves studying theology. We pass almost instantaneously from the field of a dead language into a surpassingly fruitful field of theology and personal religion. Surely any study that leaves the personality and character of the Saviour standing out clearer and in more solitary grandeur is very much worth while. It is not only worth while, but every active pastor, burdened with man's distress and spiritual needs, is under an inexorable obligation to undertake such a study. The profit that results is not only in equipment that enables him better to meet the duties of his responsible office; there is a first profit of even greater value that comes to him in the deepening and strengthening of his own spiritual life. This is something that he can ill afford to neglect.

The value of the study of the Greek New Testament is excellently illustrated in a growing appreciation of the significance of the Greek perfect tense. It is the fashion for many readers and some scholars even to say of the Greek New Testament that "one tense is used for another" without any apparent reason. Because we do not catch the different emphases in the use of the various tenses is no ground for saying that there is no reason. There are many passages where we are not able to discern the guiding principle in the mind of the writer. This is especially true with regard to the aorist and the perfect. Winer, Burton and Robertson soundly condemn such assertion of indiscriminate use. Moulton says it is exegetically the most important of all the tenses. It is the tense preeminently of Christian experience. The two elements of the Greek per-

fect should always be in mind when we run across a perfect in our reading of the New Testament. Gildersleeve says it "unites in itself, as it were, present and aorist, since it expresses continuance of completed action." The Greek perfect is then excellently fitted to set forth a present condition which began at some time in the past. Let us take a few examples.

Paul says in Eph. 2:5 (A. R. V.), "By grace have ye been saved" (este sesosmenoi). The A. V. gives it, "By grace are ye saved." "Ye were saved when ye believed," Paul says, "and ye are still saved." In Heb. 12:22-24 we read: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," etc. The exact references of the points to which the believers have come may be left to some one better fitted than the writer of this article to set forth, but the perfect tense of the verb (proseleluthate) is strikingly significant. The word in itself means "to approach near to" and occurs about 91 times in the New Testament. In the Gospels (82 times) it is always in the sense of physical approach. It is found 9 times in the Epistles (1 Ti. 1; Heb. 7; 1 Pet. 1), always in the figurative meaning of spiritual approach to God ("always of approaching a source of grace," Abbott, "Johannine Vocabulary"). The author of this epistle tells his readers that they had a spiritual experience which brought them to these great spiritual associations, and that at the time of his writing they are still there. We may get beyond our depth, spiritually and intellectually, when we try to form concepts of the city of the living God, the heavenly Jerusalem, and mount Sion, and of the spiritual associations in these purely spiritual realms, but in the spiritual journeyings of Christian experience it is to these spiritual realms and associations that the believers have already come. The poverty of the mystical element of communion in the lives of many modern-day saints may account for our not being better able to understand spiritually these references. But the perfect tense of the verb is proof that they have come to these places and associations.

The proof of the value of the study of the Greek New Testa-

ment by the pastor can perhaps nowhere else be better shown than in a study of the Prologue of the Gospel according to John. The words used here are very simple and short, but it is doubtful if words anywhere are called on to carry such a heavy load of thought and truth as are these simple, familiar words. The words run smoothly and easily through our minds but their meaning is greatly widened and deepened if a careful study is made of the original. John begins his account of the incarnation by carrying his readers back to the point when time began (en archei). The definite article is absent here, as it is in the original Hebrew and also in the Septuagint version of Gen. 1:1. There the purpose was to narrate events from the beginning of time. Here John gives us a point of time with regard to the One about whom he is writing, and he asserts that at that initial point He was already in existence. The verb by which he asserts this pre-existence is that which expresses pure existence (en): The Greek has two verbs expressing existence. The verb "to be" expresses pure existence. The second, "ginomai," expresses what might be called modal existence. The idea of change or becoming is always involved in the latter word. At this point of time, i. e., at creation, Jesus already *was*. The second word is used to describe His coming in the flesh: "And the Word was made flesh" (egeneto). The words are found together in striking antithesis in Jno. 8:58, "Before Abraham was, I am" (prin Abraam genesthai, ego eimi). Abraham appeared in time; Jesus was timeless. There was a time when Abraham was not; Jesus has always been. No purely human Jesus is described in John's Prologue. Here is One who is from eternity. The words of John can mean nothing else. (The term "ho logos" must be passed by. Its metaphysical and philosophical connotations, especially under the influence of Philo, probably have little or no force in John's use of the term. "The Logos" of John is the incarnate expression of the nature and the will of God. It covers too broad a field to be considered here.)

In the Greek the second and third clauses are exceedingly informing as to the relation of the eternal Word to the Father.

The second clause reads: "And the Word was with God." The idea of timeless existence is present here in the same verb used of His eternal being (en). The assertion is made that He was with God. The preposition used here is "pros," the preposition of personal nearness and intercourse. Thus we find it in Mt. 13:56, "And His sisters, are they not all with us (pros hemas)?" And again in Mk. 14:49, "I was with you (pros humas) in the temple teaching." The idea in this preposition is not that of "among" (meta); nor of "accompaniment," but "in living relation with" (Simcox); "near and facing" (Robertson); "in converse with" (Abbott). The Son was not simply with the Father; He was in living, personal relation with Him.

The third clause asserts the deity of our Lord: "And the Word was God." The predicate here (theos) does not have the article. If it did have the article, the Word and God would have been identical. The absence of the article indicates that the subject is only a part of the predicate. That is, the Word was God, but the Word did not comprehend all that the word God embraces. If close attention had been given to this passage the ancient heresy of Sabellianism would have been avoided. According to this heresy the Father, Son and Holy Spirit are simply different manifestations of the same being. This clause expressly says that the Word was not all that was embraced in the idea of God. Likewise the modern heresy that Jesus was a man in whom there was much of the Divine is also rendered equally impossible if we go by the record.

Many hours of fruitful and instructive study could be spent on this Prologue by any pastor who would take the time to work out the implications of the Greek in this passage. These implications cannot be hinted at in an English translation without cumbersome circumlocutions. But they are there. The language is exceedingly simple, but it is heavily laded with theology and redemption. Any one who takes his Greek text, Thayer's Lexicon (Liddell and Scott's is still good too, especially for the study of derivations) and Robertson's monumental

Grammar and spends several hours with these familiar words can bring out for himself and his flock marvellous flashes of light on the old yet ever new Word of God. The work will prove refreshing and invigorating mentally and spiritually to the pastor. It will stimulate his own devotional life and vitally increase his admiration for and appreciation of the Son of God. He can spend many thrilling mornings working over half-worked and oftentimes unfrequented mines of spiritual ore. He will discover much unsuspected treasure as a reward for comparatively little toil and effort.

If space and time permitted it would be possible to indicate many other lines of New Testament study in which a knowledge of the original Greek will greatly assist the pastor in his own understanding of his Bible and in preparing food for his flock. The study of words provides an interesting and thrilling field in spite of Carlyle's cynical gibe that the early Christological controversies were over the use of a vowel or a diphthong, referring to 'homoousia" and "homoiousia." The delicate shades of thought given by particles afford another interesting field. The study of synonyms is another. And many others will present themselves as one studies connectedly or occasionally browses here and there in this wonderful book. The only purpose in presenting the simple studies given above has been to bring out some of the ordinarily hidden treasure of the New Testament so easily available to the student of the original Greek.

According to many signs of the time we are at the beginning of a new era of emphasis on the Bible and spiritual values. The interest in the Bible and especially in some of the Bible-reading courses in many churches today shows the direction and the strength of the movement. No better preparation for this new emphasis, which is not new after all but has been slightly or sometimes entirely obscured in the recent years of our feverish activities and highly organized Christianity, can be made than by taking up the study of the Greek New Testament. Not only the average individual, even Christian and church member, is surprisingly unfamiliar with the Bible,

even ministers themselves are at times tragically ignorant of this same Book. Some months ago a young lady asked me where in the Bible was the statement: "Cleanliness is next to godliness." She had heard the pastor of a church of several members assert that it was in the Bible. Such ignorance is ridiculous and inexcusable in a man who is a spiritual leader to hundreds of people. We need to devote more time to the Bible itself and not to books about the Bible. If the Bible occupies the place of authority we Protestants usually assign it, we are under a weighty compulsion to know what it says. We are under a lasting obligation to become as familiar with it as we can.

In his book, "The Spirit of Protestantism," Kirk forcefully asserts that the choice before us today is between prophetic religion and priestly religion, the pulpit and the altar. He has some interesting things to say of dynamic prophetic religion as contrasted with static priestly religion. "One rests upon a sacramental symbol, the other upon the proclamation of the living word." In Presbyterianism the prophetic type, with the pulpit and the sermon central, has always been overwhelmingly predominant. Another word from Kirk's book is to the point: "We must return to our Bibles." More attention to the Greek New Testament will give a tremendous impetus to prophetic religion. Then, inded, the man in the pulpit will be a prophet, one speaking as God's representative to man.

THE CHANGING ATTITUDE OF JEWS TO JESUS.

By the Rev. John Stuart Conning, D. D.,
Secretary of the Joint Department of Cooperating Boards of the Home Missions Council on the Christian Approach to the Jews, New York City.

The traditional attitude of Jews to Jesus is one of aversion and hostility. Harried and persecuted in lands where His religion has prevailed, they have come to associate His name with all their ills. Constantly on the defensive against coercive measures, mental and physical, to compel their acceptance of Christianity, they have sought to fortify their people against such assaults both by communal ties which it was difficult to break and by instruction designed to discredit the Christian faith in Jewish eyes. In presenting the case against Jesus slander became rife. The claim for Him of virgin birth and Davidic descent was met by the charge that He was illegitimate. Controversy and persecution added to this scurrilous material, which in the Middle Ages was embodied in a history known as the *Toledoth Yeshu,* that had an enormous circulation. Though now discredited by intelligent Jews, the volume still circulates in certain quarters.

The bias created by these defensive measures was for centuries unfavorable to any consideration of the claims of Jesus. To this very day the orthodox Jew refuses to give the Nazarene a place either in his thought or speech. Any reference to Him is anathema. The prevailing attitude is one of hostile silence.

Less than thirty years ago, the late S. S. Hurwitz, one of the most learned Hebrew scholars in Europe, wrote an article on Jesus in a philosophical Hebrew quarterly. It brought down upon him the wrath of his co-religionists. He was accused of missionary machinations and barely escaped being lynched. As it was he was obliged to stand public trial in Lemberg, and it was only after a vigorous defence by other Hebrew scholars that he was acquitted.

But, as Jews say, new seasons bring new birds, and new occasions provide new points of view. The progress of Jewish emancipation and the increasing participation by Jews in the culture of western lands have led to more critical interpretations of their own faith and a more generous consideration of Christianity. Jews, educated in western schools and sharing in a civilization largely influenced by the personality and teaching of Jesus, have been forced to consider Him and arrive at some conclusion as to His claims. Reformed Judaism early placed its own interpretation upon His life and character. Even among the orthodox there are those who have dared to voice their estimate of the nature and importance of Jesus as a historical Jewish figure, refusing longer to be governed by the traditional attitude concerning the greatest Jew of history. Martin Buber, the scholarly exponent of mystical Judaism, says: "We must overcome the superstitious terror with which we have regarded the Nazareth movement, a movement which we must place where it belongs—in the spiritual history of Israel."

Within recent years there have appeared numerous volumes by Jews in which an appraisal of Jesus finds expression. Among these are several attempts at a full portraiture. The significance of these volumes is not merely what the authors have to say about Jesus but that they should write about Jesus at all. The silence of centuries has been definitely broken, and Jewish authors are now free to proclaim their views without being pilloried as enemies of Israel.

Among works that may be taken as representative of orthodox opinion concerning Jesus, we may mention *The Synagogue and Church,* by Paul Goodman, a contribution to the apologetics of Judaism in its contact with Christianity. *The Jewish Sources of the Sermon on the Mount,* by Gerald Friedlander, is a scholarly presentation of the teaching of Jesus in relation to that of His contemporaries. Representing the liberal school is the book, *The Synoptic Gospels,* by Claude G. Montefiore, or the smaller volume which summaries his position, *Some Elements of the Religious Teaching of Jesus.* In Israel

Abraham's two suggestive volumes, *Studies in Pharisaism and the Gospels,* the author seeks to show the dependence and independence of Jesus as a religious teacher.

Special consideration should also be given to several so-called "lives" of Jesus by Jewish authors. Without doubt the most scholarly is that of Joseph Klausner, of the Hebrew University of Jerusalem. His *Jesus of Nazareth,* written originally in Hebrew, is based on a critical examination of the Gospels and other sources of information, together with a painstaking review of the political, economic, intellectual and religious conditions of the period. An imaginative portrait of Jesus by Joseph Jacobs, *As Others Saw Him,* seeks to portray Him from the standpoint of a contemporary in the form of epistles purporting to have been written in the year 54 A. D. by a famous Jewish scribe in Alexandria to Agaophinous, a Greek physician of Corinth. *A Jewish View of Jesus,* by H. G. Enelow, is a sincere and sympathetic study of Jesus by an eminent rabbi. The well known author Emil Ludwig, in *The Son of Man,* gives us a literary man's view of the Nazarene, frankly rationalistic in its interpretation of the Gospel records and of the person of Jesus. In his book, *As a Jew Sees Jesus,*[1] Ernest R. Trattner gives a humanistic view of our Lord in which His genius is recognized but which empties His personality of those distinctive elements which underlie the Christian faith.

Attention may also be directed to many Jewish estimates of Jesus in current literature and to the public utterances of such well known rabbis as Abba Hillel Silver, Solomon B. Freehof and Stephen S. Wise. In a place by itself we mention the remarkable drama by Franz Werfel, *Paul Among the Jews.* The author, an Austrian Jewish writer and playwright, gives a graphic presentation of the memorable struggle, led by Paul, when Christianity was delivered from the shackles of legal Judaism and set free for world conquest. The view of Jesus portrayed by the author in his representation of Paul reveals an unusual insight into the deeper meanings of the Christian faith.

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[1]Published by Charles Scribner's Sons, New York.

From such a survey it is possible to arrive at a few generalizations. In the first place it should be noted that only a small proportion of world Jewry has attained any definite change of attitude toward Jesus. A few Jews here and there have escaped from the thrall of tradition concerning Jesus and are prepared to regard Him with sympathy and understanding. The majority of Jews, as yet, know little more of Him than the name. Traditional aloofness, born of prejudice and misunderstanding, is not easily overcome.

One is impressed also with the wide range of appraisal placed upon Jesus by modern Jews. Estimates of Him vary greatly, and there are very decided differences of feeling and conviction. To some, Jesus was a prophet; indeed, one of the greatest of the prophets; to others, He was no prophet at all. No Jew is prepared to admit that Jesus in any real sense fulfilled the Messianic expectations. Any supposed agreements between the ancient predictions and the life story of Jesus are attributed to chance resemblance, false reasoning or deliberate invention. All Jewish authors claim Jesus as a product of His Jewish environment and of the Jewish faith. There was nothing in His life or teaching, it is maintained, that cannot be accounted for by the circumstances and thought of His times. Most Jews refuse to recognize originality in Christ's teaching and seek to show His dependence upon contemporary teachers for every utterance He made. Others frankly admit originality in His messages, at least in their form if not in their content.

Concerning the person of Jesus, Jews are all of one mind in rejecting the Christian conception of Him as the Son of God, the Christ of eternity. It is asserted that nowhere in the Gospels does Jesus claim to be divine. In their thinking He is confined within the ordinary limits of Jewish mental and religious life. He was entirely human and mortal. The very conception of an incarnation of God is held to be anthropomorphic, pagan, and absurd. The resurrection is dismissed as an illusion, or a fantasy of unbalanced minds. Perfection in character is denied to Jesus. All Jews point out

errors in His conduct, though they do not point out the same things.

Rabbi Trattner says: "The divinity of Jesus—by which is meant his deityship—will always strike the Jew as illogical. It was Heinrich Heine, I believe, who said that it would be forever impossible for Israel to embrace Christianity, for no other reason than the impossibility of one Jew to believe that another Jew was divine."

Yet the attempt to confine Jesus within purely human categories is not wholly successful, even among the Jews. Here and there individual Jews are seeing in Jesus more than their brethren see. They recognize in Him one who holds a unique place among the religious leaders of the world and who possessed a personality so extraordinary that He must be given a separate standing among the sons of men.

The great physicist, Professor Albert Einstein, in an interview published in the *Saturday Evening Post,* of February 9, 1930, was asked among other things concerning his views of Christianity and Christ:

"To what extent were you influenced by Christianity?"

"As a child I received instruction in the Bible and the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene."

"Have you read Emil Ludwig's book on Jesus?"

"Emil Ludwig's Jesus is too shallow. Jesus is too colossal for the pen of phrasemongers, however artful. No man can dispose of Christianity with a *bon mot.*"

"You accept the historical existence of Jesus?"

"Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life."

Solomon B. Freehof, in a recent volume, *Stormers of Heaven,*[2] has made some statements which reveal an attitude toward Jesus and an appreciation of His personality far in advance of the rank and file of his brethren. He says:

"The personality of Jesus was such that his sonship to God was magnificently manifest. The divine spirit seemed mani-

[2]Published by Harper and Brothers, New York.

fest in his words and deeds. He impressed himself upon the world, perhaps more so than other prophets and saints, as a 'child of the living God'!

"Be that as it may, the consciousness of the presence of God has come to millions of men and women through Jesus.

"That it is personality which is the essence of his power should be evident to every objective student of Christian literature. It is not merely that legends have been woven about his name. Every great religious genius has been enhaloed with loving legend. The significant fact is that time has not faded the vividness of his image. Poetry still sings his praise. He is still the living comrade of countless lives. No Moslem ever sings, 'Mohammed, lover of my soul,' nor does any Jew say of Moses, the teacher, 'I need thee every hour.'"

All Christians rejoice in this changing attitude of Jews toward Jesus. The long silent night of ignorance and antipathy is passing and a new day of understanding and appreciation is at the dawning. Jewish authors have paid such eloquent and exalted tributes to the greatness of Jesus that some Christians have come to the conclusion that there are but slight differences in the estimates of Jews and Christians concerning Him, and that the authors of such utterances are "almost Christian." But the real Jesus is yet but dimly apprehended by the modern Jew. The form that he portrays is not the Jesus of the New Testament or of Christian experience. It lacks the radiance of the holy that inspires wonder and awe. If we have in Jesus nothing more than these authors proclaim—a good Jew, a gifted teacher, a noble example, a religious genius, a dynamic force in human history, we miss entirely the spell that comes over us as we look upon the majestic Figure that meets us in the Gospels. There we find One who leads us within the margin of the unseen and eternal, who wakes within us desires we can never forget, who answers the cry of our hearts for pardon and peace and oneness with God, who sets before us goals that touch with glory the ordinary tasks and make of life a great crusade. Truly fellow-man as we recognize

Him to be, we unhesitatingly acclaim Him to be Saviour and Lord.

It is this claim for the *plus ultra* in the person of Jesus that forms the climax of Werfel's great drama. Paul is represented, after his experience on the Damascus road, as meeting in Jerusalem his famous teacher, Gamaliel. It is in the inner chamber of the Temple, on the eve of the Day of Atonement. Paul pours forth with burning heart the account of what had befallen him and declares his conviction concerning Jesus of Nazareth. Gamaliel speaks of Jesus as "a holy man of God."

Paul: "Rabbanu speaketh of a man! Oh, the world is swallowed up, both Jews and Gentiles, and only thou art here, thou and He. * * * A man! Has ever a man conquered death and decay? Has ever a man risen bodily from the dead? The Light which spoke to me before Damascus, was it a man? Was it a man that delivered me from myself? Can a man grant God's renewing grace? No, Rabbanu! He was not merely a man! He wore Manhood as a garment. * * * He, the Messiah, the incarnate Shekinah, God's Son. He was before the world came into being."

Gamaliel: "Saul, say that He was a man, for thine own sake and mine!"

Paul: "How can I? From man new birth cometh not."

Gamaliel: "From man alone it cometh! For the Temple's sake, say that He was a man!"

Paul: "Not in the Temple, but on the Cross was the Blood of the Atonement shed. Now is the whole world the Temple of the great Sacrifice!"

Gamaliel, pleading still more passionately: "For Israel's freedom's sake, say that He was a man!"

Paul: "Rabbanu, by the living God, I implore thee, believe! In this hour, not for anyone's sake can I lie."

This dialogue brings before us vividly the real issue between the modern Jew, with his changing attitude to Jesus, and the evangelical Christian. Enlightened Jewish leaders have come far on the way toward an understanding of Jesus.

But as Amiel, a Jew who knew Jesus as Paul did, declared: "That which is unfinished is nothing." The ladder which cannot reach its support fails entirely of its purpose. The Jewish view of Jesus takes no account of Him as the supreme revelation of God's love or as the way of salvation, and it is therefore wholly inadequate to meet the deepest needs of humanity. It cannot account for Christianity, justify the Christian faith or carry the weight of Christian living.

It becomes more evident with each passing year that the whole question of the relationship of Jews and Christians revolves about the person of Jesus. The main problem that the Jew has to face in his consideration of Christianity is not a creed, nor a system of ethics, nor a mode of worship, but a Person. Other questions will inevitably arise but the determinative question is, "What think ye of Christ?" Jews themselves are well aware where the issue lies. They are quite convinced that the differences between Jews and Christians can be resolved only by Christians abandoning their conception of Jesus as the Son of God and accepting Him as the son of man. The hope of Claude G. Montefiore is that Jews and Christians may come together by all Jews becoming liberal and all Christians Unitarian. Rabbi Trattner thus expresses the issue:

"The theology of the churches presents the Jewish mind with a hopeless tangle of problems. Theology!—there is the crux of the whole matter. The Jew would see Jesus in a Jewish framework, the churches persist in viewing Him in terms of the ancient creeds. The Jew would understand the Nazarene as a product of Jewish development on Jewish soil; the churches insist that he was the work of the Holy Ghost. The Jew would look at him through the glasses of history; the churches encourage men to use the lenses of doctrine, specially prepared according to the requisites of a prearranged system. The intelligent Jew enjoys the Jesus of the synoptists, the churches adore the Christ of the Fourth Gospel. And so the grand division goes on between the brethren of Jesus and his followers. What of the future? I believe the Jewish world will move toward a progressive appreciation of Jesus in pro-

portion as the Christian world turns its back on the whole abracadabra of medieval theology. When that day arrives men will set new levers to raise the universe."

The challenge of the modern Jew to the Christian is plain. It is the old question of whether we have in Jesus one who through inherent spiritual qualities acquired a character of unparalleled excellence and won a supereminent religious leadership among men, or whether we have in Him a manifestation of the self-giving of God, both for the revelation of His character as a God of love and for the redemption of the world. Stated simply, do we have in Jesus a notable example of man's rising to God, or do we have in Him the concrete act of God's coming to man? These antitheses are not mutually exclusive, as a view of the humanity of Christ leaves adequate room for the enabling grace of God, and a recognition of His divine nature does not deny the reality of His humanity. Still the conceptions of Jesus afforded by these questions are quite distinct, and the very existence of historic Christianity is involved in the answers which are given. As Professor P. Carnegie Simpson has declared: "The Church has maintained its faith in Christ as one of and from God as no other is, not out of mere theological traditionalism, but because of the experience in and through Christ of a life and a power which no one who is only a fellow-man could ever have given, and which is, if anything is, of God Himself come to us in a supreme act of love for our salvation." Or, stated in the words of scripture: "In this was manifested the love of God toward us in that God sent His only-begotten Son into the world."

The peril of the situation is that certain Christians, in order to met Jews on a plane less controversial, are prepared to consider Christianity as a system of ideas, or as a way of life, quite apart from the Person of Christ Himself. As a Christian leader, in a letter before me, states it: "If we could drop our traditional concepts of Jesus, it would be far easier to see that the truth which Jesus revealed is wholly independent of Himself. He caught a glimpse of the chance for enlarged

life, and demonstrated the reality of what He saw. That same larger life, once the possibility of it enters our imagination, can be apparent and demonstrable even if Jesus for a time be left out of consideration." In other words, in order to avoid controversy with reference to the person of Jesus, he is prepared to meet Jews on their own ground and consider Christianity as a system of ideas centering about a man named Jesus who lived two thousand years ago.

But Christian history has demonstrated that when the truths which Jesus enunciated are divorced from His personality they lose their vitality and redemptive power. Christianity *is* Christ. It is Christ who gives to Christianity its universality, its attraction and its transforming power. We cannot have Christ's way of life without Christ. No doubt the tree is known by its fruits, but there cannot be any fruit without the tree. Admiration for the way of Jesus cannot bring a present and personal redemption.

There is greatly needed for Jews, and for those who would interpret Jesus to Jews, a new apologetic. It must center in the person of Jesus. It must give full consideration to all the historical data concerned, to the teaching of Jesus and its implications, and to all that Jews have thought and now think concerning the Man of Nazareth. It must be a faithful, positive and winsome setting forth of the person of Jesus that He may stand before men as the Object of faith, the Revealer of divine love, the Saviour of mankind and the Hope of the world, the Christ not only of time but of eternity. In this new day of changing attitudes of Jews concerning Jesus, Christians must share with their Jewish brethren the spiritual values which they have found in Christ, and Jews must be led to see what there is in Him that they have missed. The appeal of Christ to Jews, which at the first won the allegiance of a multitude of His people, is as commanding and irresistible as ever. We must find the way to make Him known in all the splendor of His character and in all the glory of His redemptive power.

AN ADEQUATE CONCEPTION OF CHRIST.*

By the Rev. Lawrence Hay Wharton, D. D.,

Late Pastor of the University Presbyterian Church, Austin, Texas.

Matthew 16:13-16: "When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

We are always in danger of holding inadequate conceptions. This is true in any field, especially that of religion, and for any age, but especially that of youth. It is so terribly easy for us in the realm of our religious thinking to content ourselves with hazy, indefinite and inadequate conceptions. For instance, we study in our biology and anthropology the origins of man. We study the principles of his behaviour in psychology. We come to a hasty conclusion that man does not amount to much and that human life does not have a dignity. The trouble is not so much that our conceptions are wrong as that they are inadequate. We have not walked all the way around a person. We see man coming from the dust and we have forgotten that he trails clouds of glory. We have not studied man in terms of all of experience or from the angle of religion's interpretation of him. We have located the animal and have lost the angel. Our conception is not adequate.

How many of us content ourselves with a hazy, pleasant, second-hand sort of a conception of the Bible, but we have not struggled to labor to a conception of the Bible that will make the Book a vital power in living! How easy it is to pick flaws in the practices and programs of the church without ever coming to any adequate conception of her birth, her mission,

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*A sermon preached at Montreat, N. C., Sunday morning, July 5, 1936. This chivalrous servant of Christ, "fighting an incurable disease and yet never allowing it to becloud the sunshine of his living", was translated to higher and unfettered service on the morning of Wednesday, January 13, 1937.

or her Master! It is so easy in religion for a person to be content with hazy and inadequate conceptions. We want to apply that thought this morning in one definite direction. We are asking the question as to whether our conception of Jesus Christ is adequate.

The story of our text is entirely familiar. The Master has carried His disciples off for a retreat on the slopes of Mount Hermon. He talks with them and asks a question: "What are people saying about me on the streets of your town?" He receives a number of answers. People are saying that Jesus is like John the Baptist, or perhaps old Elijah, or Jeremiah. People are agreed that He is certainly like one of the old prophets. They walk along in silence a while, and then comes the eager and pathetic question, "Who do you say that I am?" We know Peter's triumphant answer, "Thou art the Christ, the Son of the living God." Instantly the heart of Jesus leaped with joy, and He cries out, "Thou art Peter, and upon this rock I will build my Church." Now I want this morning to draw three comparisons from that incident with present-day thinking in religion.

I. In the first place, that conversation indicates that at that time people were talking about Jesus Christ. He was alive in the thinking of contemporaries. In homes, on the streets, in the market place, in the Temple, people were talking about Jesus. They were saying one and another thing, but they were talking about Him. That is still true. This is the miracle of twenty centuries. People are still talking about Him. His name is on the lips of millions and on the lives of a host. Books are steadily coming from the press concerning Him. Current magazines and the daily newspapers bear reference to Him. He is not forgotten. He still lives in the thinking of people. Christmas comes, and a world grows sweet and tender for twenty-four hours in memory of His birth; and New Year comes, and we tear down an old calendar and put up a new one, dating our time from Him. We are still talking about Him on the streets, in our homes, in the market place and in the temples.

II. In the second place, that conversation reveals that people

were not only talking about Him, but they were saying mighty fine things about Him. This conversation clearly marks that. People were saying that Jesus was like John the Baptist. They did not love John the Baptist, but they greatly respected this austere prophet whose voice broke a four hundred year silence. He was clean-minded and without fear, this man who went to his death at the hands of Herod whom he had openly charged with his ugly sins. People were saying that this Jesus had everything that John the Baptist had.

They were saying that Jesus was like old Elijah. He was their historic acting prophet of fire and judgment. He was the hero of Carmel. He was the fighter of Ahab and Jezebel. He was the torch of God in his dark days. They were saying that this Jesus is like Elijah.

They were saying something finer still. They were saying that He was like Jeremiah. Now Jeremiah was the most saintly in the long line of prophets. He was a man of great personal sweetness. He was the prophet of personal religion. For four decades he spoke to Israel for God, and in those forty years five monarchs passed across the stage of Israel's life, and thrice did alien armies crash upon beloved Jerusalem, and through it all hope and love burned in the heart of Jeremiah until he died an exile in far-off Egypt. They were saying that Jesus was like Jeremiah. They were all saying that He was one of the prophets. The voice of the people declared that He was a prophet and would take rank with the greatest of the prophets. However they mistreated the prophets while they lived, Israel loved and respected them when they were dead. It was high honor to call Christ a prophet. So they talked about Him and in their talking said all manner of fine things about Him.

We still do. We still talk about Him and say all manner of fine things about Him. We use up our superlatives in talking about Jesus Christ. We declare the world to be immeasurably in His debt. We remind ourselves that He gave birth to the great spiritual insights by which we live. This Christ gives us a new conception of God, and of man, and of woman, and

of childhood, and of life. He has raised the moral climate of our world. The word Christian has become the norm of character. All men agree that whatever else is true, as we lift our eyes to the long reach of heaven the brightest place on all the skyline is where Jesus Christ breaks through. Yes, we still talk about Him, and we still say fine, fine things about Him on the streets and in our homes and in our temples.

III. Back we go to our conversation. People were talking about Jesus. People were saying fine things about Him. The answer was given. Was Jesus satisfied? They walked along in silence, and then came the question, "Tell me, you folk who have lived with me, what do you think about me?" Then comes Peter's triumphant and now classic answer, "Thou art the Christ, the Son of the living God." In response joy wells up in the heart of Jesus, and in words that leap from His lips He says, "Thou art Peter, and upon this rock I will build my church." The point I want to make is this: people were talking about Jesus, and they were saying fine things about Him, and He was not without appreciation of those things; but the things that people were saying of Him stopped short of the adequate. Their conception of Jesus was not adequate either for a redemptive power in their own lives or to make them the sort of people out of whom He could build His church. The things they said were good, but they were not adequate. He found his adequate answer in Peter, and on an adequate conception of Himself He would build His church.

There is no possible basis of doubting that Jesus did hold this sort of conception of Himself. Else what shall we do with the words: "Before Abraham was, I am"; "Heaven and earth shall pass away, but not my words"; "I am the way, and the truth and the life"; "Come unto me, all ye that labour and are heavy laden, and I will give you rest"; "I am the bread of life"; "I am the light of the world"; "I am in the Father and the Father in me"; "He that hath seen me hath seen the Father"? Neither is there any room to question that the New Testament conception of Christ was of this high nature. In another place this same Peter cries out, "Lord, to whom shall

we go? thou hast the words of eternal life, and we have believed and know that thou art the Holy One of God." John writes, "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of God, full of grace and truth"; and again, "No man hath seen God at any time, the only begotten Son which dwelleth in the bosom of the Father, He hath revealed Him." That tough-minded Paul, honor graduate of his university and with a chair waiting for him on graduation, cries out concerning this Christ, "I count all things loss that I might know Him, and the life I now live I live by faith in the Son of God, who loved me and gave himself for me." Beaten to his knees, a reluctant Thomas cries out, "My Lord and my God." The Christ of the New Testament is a Christ in whom God is redeeming the world. He is the bridge between humanity and divinity. He is the Son of God in a unique sense, as none else has been or will be. He is not only man at his best. He is God at his best. In Jesus Christ light is eternally thrown upon the face of God. The norm of Christian experience in the New Testament is for a person to find God in Jesus Christ. It was this sort of conception of Christ that sent the gospel like a flame across the Roman Empire. Christ is Lord and Saviour and Redeemer.

I like this sort of illustration. I like to think of all humanity as stretched across the centuries of time in a long procession searching for God. It is a true picture, however poor the search may at times have been. Some folk are way back at the rear of that line, and some of us about the middle, and out there in the van are the great spiritual seers of all time, with the light of heaven shining on their faces as they push closer in the search for God. Jesus Christ is in that picture, but He is not at the head of the procession leading the way to God. No, He is coming from the other direction,—from God to us.

Away from our mountainside conversation, and back to our present day thinking. This is the crux of our morning's thinking. We are still talking about Jesus Christ, and we are still saying mighty fine things about Him. We vie with each

other in praising Him. The trouble is that our conceptions of Christ are not adequate. Any conception of Christ that stops short of finding God in Him will not be adequate either for redemptive power in our own experience or to make us the sort of folk out of whom He can build His kingdom. So terribly much of our thinking and talking about Jesus Christ is inadequate. It stops short, and in its stopping short we lose the power. Our religion is too thin. We want to rationalize it all. We want none of the supernatural. We reduce Christ to our size instead of thanking God for His size and seeking to make ourselves after the pattern. We content ourselves with inadequate conceptions. We forget that in our story the people who found the joy of Christ were not those who were saying fine things about Him but those who found God in Him, and the ones on whom He built His kingdom were not those who compared Him to first-ranking prophets but those who called Him the Son of God. Our Christian religion is a philosophy that demands our respect. It contains an ethic that is the despair of our world. But our Christianity is more than a philosophy and more than an ethic. It is a gospel, and the power of God is in it as a gospel. A terrible weakness of much of our present day Christian thinking is that it moves from an inadequate conception of Christ, and consequently is impotent.

We come in conclusion to the repeated question. We would repeat it here for each one of us. Forget what other people are saying about Jesus. The Master would know, what do you think of Him? What is your conception of Jesus? This is not a matter of theology but of experience. Have you a conception of Jesus that is adequate to give you peace, to give you a sense of forgiveness, to give you strength to overcome your sins, to give you courage to face life? Is your conception of Christ adequate enough either to make Him a redemptive glorious power in your living or to make you the sort of person upon whom He can build His kingdom? May God give each of us an adequate conception of Christ as we too move out of the shelter of this lovely place in the mountains where we have talked of Him and back into the busy days of our living.

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Tinkling Spring Presbyterian Church, Fishersville, Va.

Rev. Ernest Thompson, D. D.,
First Presbyterian Church, Charleston, W. Va.

Rev. Ernest Trice Thompson, D. D.,
Professor of Church History, Union Theological Seminary, Richmond, Va.

Rev. W. Taliaferro Thompson, D. D.,
Professor of Religious Education, Union Theological Seminary, Richmond, Va.

Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

Why I Believe the Bible. *By Michael MarYosip.* Zondervan Publishing House, Grand Rapids, Mich. 136 pages. $1.50. This book is a worthy addition to the literature that has been produced by the ministers of the Southern Presbyterian Church, Mr. MarYosip is pastor of the First Presbyterian Church of Temple, Texas. The occasion of the book was the four hundredth anniversary of the publication of the English Bible. Mr. MarYosip believes in the Bible and in these pages he has set forth with culminative effect his reasons for believing that in the Bible we have God's revelation of Himself to man.

In his introduction, Dr. Kenneth Foreman says: "That in the course of history, in the life of the Jewish people, in the messages of their prophets, above all in the thought and action, the life and death and eternal life of Jesus Christ, we have a genuine and saving knowledge of the real God, all Christians believe. This present book shows in brief compass that such believers stand on solid ground."

Dr. Foreman has accurately stated the purpose of the book. The author's method is to show that only as we believe in the reality of revelation is it possible for us to explain the supreme facts that meet us in the Bible. Who can explain the rise of the great prophets of Israel if he does not believe that behind them there was the Word of God? Who can account for Jesus Christ without acknowledging that in Him we have the final and complete revelation of God?

Mr. MarYosip has given us an able apologetic. It is scholarly and at the same time intensely interesting. We can think of no better book to put into the hands of a young person who is in doubt about the Bible as the Word of God. H. R.

THE INSPIRATION OF THE SCRIPTURES. *By Loraine Boettner.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 88 pages. $1.00. This book contains a brief statement of the doctrine of the plenary, verbal inspiration of the Scriptures and the arguments to support it. It is a piece of work well and wisely done and deserves consideration by all who love the Bible as the word of God. This book would serve a wide purpose as a text for study classes. J. C. S.

THE FOUNDATIONS MUST STAND. *By P. E. Kretzmann,* Concordia Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. 123 pages. 75c. Missouri Synod Lutherans are among the staunchest defenders of conservative theology. This book attempts to defend the traditional view of inspiration. "If we should feel compelled to make even the slightest concession to the demands of ancient and modern modifiers of the truth," says the author, "this would be equivalent to a denial of the truth which has ruled the Church of God for more than three thousand years. . . .[The Bible] according to its own claims is either the verbally inspired oracles of God, or it is a collection of doubtful writings, which cannot possibly have any really religious value." In the body of the book the author attempts to show that verbal inerrancy has been largely abandoned in the United Lutheran Church but is established by the testimony of Scripture, was held by the early Fathers and by later theologians, specially by Luther (who is also claimed by the liberals). Dr. Kretzmann then answers objections to his theory and gives supporting testimony from other fundamentalist theologians. The book is valuable for the many quotations which it contains. It will not very likely convert the modernist but will no doubt confirm the faith of the fundamentalist.

E. T. T.

JEHOVAH FRIEND OF MEN. *By David A. Murray.* Fleming H. Revell Co., New York. 364 pages. $2.50. This volume contains more than one hundred brief expositions of Old Testament episodes with especial emphasis on their message for today. Certain experiences are represented as varied attempts to gain success and happiness in life. These ultimately failed because they lacked a fundamental principle which was first discovered by Abraham. The perfect environment of the garden of Eden was powerless in itself; efficiency as exemplified in the life of Cain was a colossal failure; punishment so severely executed through a flood was soon followed by gross sin, etc. When all these had failed, including ecclesiasticism and nationalism, a final plan was proposed—"A life directly guided by God and lived in personal fellowship with Him." This was exemplified in the life of Abraham and resulted in satisfaction and success.

Though unable to share with the author in many details of interpretation, we heartily endorse a major premise: that the basic principle essential to satisfaction and success is to be found in "a life directly guided by God and lived in personal fellowship with Him."

P. H. C.

GOSPEL CRITICISM AND FORM CRITICISM. *By W. Emery Barnes.* Charles Scribner's Sons, New York. 83 pages. Paper, $1.25. Dr. Barnes is Emeritus Professor of Divinity in the University of Cambridge. He feels very keenly that "much is lost in recent work on the New Testament because the writers, in their zeal for communicating new knowledge, neglect to pass on the rich harvest of the end of the last century." He marshals evidence, both internal and external, to show that the Gospels give us a reliable tradition and then in the third chapter he turns his guns on Dibelius, giving several keen criticisms of that author's classifications and conclusions. Dibelius' *From Tradition to Gospel* seems to be his main source of information about Form-Criticism, and Dr. Barnes shows that he is well satisfied with the findings of Westcott and Sanday and has little sympathy with the newer trends.

J. E. B.

THE LIFE AND TEACHINGS OF JESUS CHRIST in the Words of the King James Version. *Arranged and edited by Charles A. McAlpine.* The Coverdale Bible Press, New York, 175 pages. $1.25. The author gives us here a combination of the four Gospels arranged as a continuous narrative in chronological order. Nicely bound, attractively printed, with helpful headings and sub-headings, the words of Christ indented, containing a good index, a four page bird's-eye view of the Life of Christ, a good four-color map of Palestine and other features, this is a good book to have, to use, and to give. Many through it will find a fresh interest in the Gospel story.

E. T. T.

GREAT QUESTIONS OF THE LAST WEEK. *By B. H. Bruner.* Cokesbury Press, Nashville, Tenn. 142 pages. $1.00. The author discusses in a very interesting way some of the great questions which rise about Jesus in the last week. There are seven chapters: "Who is Jesus?", "By What Authority?", God or Caesar?", "When cometh the end?", "Which commandment is greatest?", "What is Truth?", "What Place Jews?"

E. T.

GREAT CHOICES OF THE LAST WEEK. *By B. H. Bruner.* Cokesbury Press, Nashville, Tenn. 160 pages. $1.25. This is a companion volume to "Great Questions of the Last Week." These were choices made by those thrown face to face with Jesus, and they were adverse choices for the most part: The choice of His enemies; the Traitor; a politician; the people, etc. The last chapter is "The Choice that Shook the World," this dealing with Jesus' choice of the cross. E. T.

AN INTRODUCTION TO PAUL. *By Paul Sevier Minear.* The Abingdon Press, New York. 82 pages. 40c. This is just a little handbook but it is chock full of information on Paul and makes good reading. The purpose of the book is to quicken interest in the great Apostle and promote a more extended and profound study of his character and work. The book will do just this thing. The chapters that evaluate Paul and his work are specially interesting and suggestive, and the references for further study point the way for wide reading and study in this field. This is a useful little book for the Bible student.

J. C. S.

INTERPRETATION OF GALATIANS, EPHESIANS AND PHILIPPIANS. *By R. C. H. Lenski.* The Lutheran Book Concern, Columbus, O. 911 pages. $4.00. This is the eighth volume of Dr. Lenski's Commentary on the New Testament to appear. (See the review of his volume on Romans in the SEMINARY REVIEW for January, 1937, for the general characteristics of the set.) Dr. Lenski believes that Galatians was the first of Paul's Epistles and that it was written from Corinth on the Second Missionary Journey. Ephesians and Philippians were written from Rome in that order. He argues at some length that Ephesians was not a circular but was written only to the church at Ephesus. The interpretation is thorough, conservative and dogmatic. Any student who wishes to make a thorough study of these Epistles will find this commentary very valuable, although he will likely disagree strongly with some of the author's interpretations. At the same time he will admire Dr. Lenski's thoroughness and independence and will be glad that he considered his point of view.

J. E. B.

THE RELIGIOUS EXPERIENCE OF THE PRIMITIVE CHURCH. *By the Rev. P. G. S. Hopwood, B. D. (Lond.), B. Litt. (Oxon.), Ph. D. (Glas.)* Charles Scribner's Sons, New York. 387 pages. $3.00. The study of

other people's minds is difficult enough, and especially across a gap of nineteen centuries. Yet Dr. Hopwood, assuming as psychologist and historian that all tradition and all testimony must be critically examined, arrives at conclusions which reassure any who fear that scientific history and psychology may have done away with all certainty about early Christianitly. Confining himself to the period before Paul, the author gives sound reasons for repudiating such reconstructions of early Christianity as make of it only a bundle of borrowings from paganism or fancy all religion to be nothing more than an objectification of infantile wishes. Using chiefly psychology as his clue, he finds (what Foakes-Jackson, for example, seems to ignore) that the significant core of Christianity was first of all Experience—the direct and the continued impact of the personality of Christ. He concludes that Paul did not create Christianity but that his activity had its roots in what preceded him; that the abnormal experiences of the early Christians, far from being pathological, were the natural result of new and tremendous energies; that the apocalyptic hope was a dynamic factor in the early years; that the primitive church was neither a minor Jewish movement nor a strictly Gentile mystery-religion. "The religious experience of the primitive church is rooted and grounded in Jesus the Christ." In careful scholarly detail the evidence for these and other significant conclusions is presented in a book which will repay close and thoughtful study. K. J. F.

New Testament History and Literature. *By Henry Martin Battenhouse.* Thomas Nelson and Sons, New York. 411 pages. $2.50. In line with the tendency within recent years to produce condensations, or "popular outlines," of history, literature, science and other branches of knowledge in which voluminous work has been done, the author gives us in this volume an "outline" study of the history and literature of the New Testament. In his own words, it is "a New Testament history for college students," designed to provide a background for a beginner in Bible study. To each of the thirty-six chapters is prefixed an outline for Bible study, prepared "to induce a meditative as well as a critical mood." The subjects treated cover a wide range and include discussions of the nature and character of the New Testament as a whole and the formation of the canon, the sources of the Gospels, the individual characteristics of each Gospel and its author, the world into which Jesus came, the life of Jesus and His teachings, and the conditions of life and thought in the apostolic age. The author's approach to his subject is historical and his viewpoint consistent with the major results of modern biblical scholarship. The influence of the new school of "Form-criticism" seems especially evident. The more conservative students of the New Testament will not agree with the author's position on such disputed subjects as the

virgin birth or the authorship of the Gospel of John. Nevertheless the New Testament is presented as something more than a mere historical record and Jesus is given an exalted place as Saviour and Lord. Indeed there is a distinctly devotional tone to the entire book. The very nature of the work allows for only the sketchiest treatment of some of the major developments in New Testament study, and frequently a viewpoint is presented without the presentation of conflicting viewpoints or of any adequate reasons for the one adopted. For this reason the volume will not satisfy the more thorough student nor one with a critical turn of mind. However, the bibliography is especially full and should prove helpful to those who wish to pursue at greater length the subjects presented. J. B. C., JR.

BIBLE CHILDREN: STORIES FROM THE BIBLE. *By Blanche Jennings Thompson.* Illustrated by Kate Seredy. 32 pages. $1.50. Blanche Jennings Thompson, widely known as author, teacher, lecturer, traveler and radio story-teller, has selected thirteen stories about Bible children, condensed them and told them in somewhat simplified Biblical language. Read continuously, they outline the Bible story from the Creation down to the earthly ministry of Jesus Christ. Each story is illustrated by a beautiful, full page colored illustration. My own little girl, aged nine, greatly enjoyed these stories, though they were written primarily for children about eleven or twelve. E. T. T.

SYSTEMATIC THEOLOGY.

THE RECOVERY OF IDEALS. *By Georgia Harkness.* Charles Scribner's Sons, New York. 225 pages. $2.00. This is the Religious Book Club selection for April. The author, professor of philosophy in Elmira College, several years ago wrote a thoughtful biography of John Calvin. She has also written many other books on religious subjects which have been well received. This too is a stimulating book. While not in the fundamentalist tradition, it is distinctly Christian. The author frankly states her belief that "morals and religion are man's most important interests," and she gives an insight into the nature of her position when she says "the earthly life of Jesus of Nazareth is the most important occurrence in the entire history of the human race." The purpose of the book is to suggest a constructive philosophy of life based on "creative idealism" to help today's young people out of the "depression of morale." In a penetrating analysis she shows the causes of the condition in which youth finds itself. She discusses possible solutions to this crisis and devotes most of her book to showing how one may live on the level of "triumphant religion." The

theory of religious knowledge which she holds is termed "synoptic supernaturalism" in which the findings of science are taken into account but which recognizes that "origins, purpose, destiny—all require something 'above the natural' for an understanding of what is natural." She touches on the existence and nature of God, with particular reference to the problem of evil and the limitations of God. She holds that God is not only self-limited by human freedom and physical nature which He creates but also by "inertia in things and chance in events." This point is likely to cause more criticism than anything in the book. Then follows a chapter on the nature of sin and salvation and a practical consideration of barriers to be overcome in attaining spiritual victory. In the final chapter she states a personal conviction of the need for faith, and gives her "continuing creed." This book is worthy of careful study. J. M. M.

PERSONAL REALISM. *By James Bissett Pratt.* The Macmillan Co., New York. 384 pages. $3. One of the outstanding phenomena of the history of thought is the persistent connection between theism and dualistic realism. The belief in a personal God and the conviction that mind and matter are distinct seem inextricably interwoven. Professor Pratt follows in this great dualistic tradition. As a Critical Realist, he defends with vigor the correspondence theory of truth, the duality of thought and its objects and the objective reality of causation. As a Personalist, he has battled long for the interaction theory of mind and body and for the unity and reality of the soul. As a keen student of religions, he accepts the verdict of the religious consciousness for the supremacy of the spiritual above the natural. In this last of many able volumes from his pen he combines these trends and endeavors to round them into a complete philosophy. The result is a spiritual pantheism in which he finds that Christianity agrees with the highest thought of the East, that of the Vedanta and the Bhagavad Gita. God is not that "invisible ruler to whom the cold process of reason might point, but the warm and living whole, which we see with our eyes whenever we open them, and in which we live and move and have our being." But this inner Creative Life of the universe that flows out in beauty and love is not the purely benevolent Person of present day theists like Tennent and Temple but enters into tragedy and pain. "Our God is a consuming fire." The spiritual pantheism thus developed resembles that of Bergson and Boodin but it stresses more the individuality of each finite self. There is little of the author's accustomed sparkle in this book. It is cautious, plodding, world-weary, even sceptical at times; when boldly constructive, too sketchy. The close student of the philosophy of religion, however, will find in it much wisdom, fruit of an earnest lifetime. D. M. A.

THE PHILOSOPHY OF RELIGION. *By Emil Brunner.* Translated by A. D. J. Farrer and Bertram Lee Wolf. The International Library of Christian Knowledge. Charles Scribner's Sons, New York. 194 pages. $2.25. Most books on the philosophy of religion have been attempts to show that the truths that Christians believe to have come by revelation can be reached in their essence at least by the ordinary processes of thought. In this sense they are an attempt to get rid of the dependence of religion upon a revelation in history as the ultimate source of truth. Brunner faces the task from a different point of view. He believes in a revelation in Jesus Christ that is unique and final and upon which Christianity is utterly dependent. At the same time he realizes that the truth that has come through revelation must be related to the sum total of human knowledge,—knowledge that has come through the legitimate use of all the faculties that God has given to man.

The first half of the book is given to the statement of his problem and the closing chapters are given to an attempt to work out the relation of revelation to the various sources of human knowledge. He asserts that revelation is not in conflict with reason; the real conflict is with the pride of reason, the claim of reason to be the only ultimate source of truth. He has no quarrel with religious experience. He does object to the exaltation of the religious consciousness to the source and norm of Christian truth. He believes that revelation has come to us in history but he does not believe that history in itself can be considered the source of our knowledge of God. He believes in the Scriptures as the witness to the Word of God but he objects to the way in which orthodoxy has identified the Word of God with the text of Scripture.

The book as a whole is a careful statement of the basic principles that undergird the theology of crisis from the point of view of one of its ablest exponents. It is a splendid contribution to the field of the philosophy of religion. H. R.

PHILOSOPHY STUDIES RELIGION. *By David Lee Jamison, LL. B., Th. D.*, Professor of the Philosophy of Religion, Eastern Baptist Theological Seminary, Philadelphia, Pa. Fleming H. Revell Co., New York. 192 pages. $1.50. A textbook based on lectures given to ministerial students by the author of "The Resurrection of Jesus Considered from a Lawyer's Viewpoint." Simplified and condensed, the volume contains discussions of (1) philosophy, including various philosophies and the philosophy in the Bible; (2) religion, including its origin, its great problems and its current forms; and (3) Christianity described and presented as the universal religion. W. T. R.

THE NATURE OF RELIGIOUS EXPERIENCE. *Essays in Honor of Douglas Clyde Macintosh.* Harper & Bros., New York. 244 pages. $2.50. Doug-

las Clyde Macintosh, for twenty-five years professor of theology in the Yale Divinity School, ranks among the foremost contemporary American theologians. His scholarly publications have provided a penetrating and influential statement of philosophical theology, but especially as a great teacher has he deepened the insight and won the respect of his students at Yale. Eleven of his former students who now hold important positions in American universities and schools of theology published the present volume to honor Professor Macintosh upon his sixtieth birthday. The problem of religious knowledge, of fundamental concern to Professor Macintosh himself, provides the unity of the essays included therein. The more significant of these deal with the implications of Professor Macintosh's empirical and realistic religious epistemology. The volume thus provides a stimulating criticism of his position as well as an indication of the trend in theological outlook among an important group of younger American theologians. Three of the essays are of especial interest in this regard. J. S. Bixler, professor of theology at Harvard, reviews critically the empirical approach to religious knowledge adopted by Professor Macintosh in his *Theology as an Empirical Science.* Richard Niebuhr, of the Yale Divinity School, emphasizes the defects of a theology derived from moral value-theory, such as that defended in Macintosh's *Reasonableness of Christianity.* And Reinhold Niebuhr, of Union Seminary, New York, insists upon the necessary symbolic character of all religious knowledge, rejecting the religious epistemology recently outlined in *Religious Realism* by Professor Macintosh. In the testimonial dinner at which this volume was presented to Professor Macintosh, he expressed the intention of answering these friendly critics. It is to be hoped that he will do so. R. F. D.

THE CHRISTIAN FAITH (Studies in Theology Series). *By Alfred E. Garvie.* Charles Scribner's Sons, New York. 234 pages. $2.25. Dr. Garvie is one of the ablest, one of the most influential of present day British theologians. He has written more than a score of valuable volumes, covering every phase of Christian interest. His full Christian belief has been given us in three volumes of major importance: "The Christian Belief in God" (Apologetics); "The Christian Doctrine of the Godhead" (Theology) and "The Christian Ideal for Human Society" (Ethics). In writing this book Dr. Garvie says: "I have not consulted any of my previous writings, nor any other authors, but have written, not a creed for the acceptance of others, but a confession of the content of the Christian faith as I have made it my own in the exercise of that faith; and I offer it in the hope that I may render some help to others engaged in the same glorious venture." It is an exceedingly valuable little book, every sentence packed with meaning and containing food for both heart and mind.

Dr. Garvie does not accept the traditional view of the Scriptures. "The verbal inspiration theory is as psychologically unintelligible as it is theologically incredible. . . . Even the plenary theory, which admits the human activity in the verbal composition, yet insists on an infallible divine guidance as to the contents, historical facts, moral precepts, religious convictions, is disproved by the Bible itself." "It should be said quite frankly, if kindly, that fundamentalism—the belief in the verbal inspiration of the Bible with the use of the Holy Scriptures as an infallible and authoritative text book of history, science, ethics and theology—is a danger to the Christian Church." He does believe, however, in inspiration (the Bible "contains and conveys the Word of God"), in the incarnation, in the atonement and in the bodily resurrection of Jesus. He emphatically rejects both "Modernism" and "Barthianism." All of Dr. Garvie's books are worth reading. This is one of the best presentations of a faith which is both liberal and evangelical. E. T. T.

WHAT IS THE FAITH? *By Nathaniel Micklem.* The Cokesbury Press, Nashville, Tenn. 227 pages. $2.00. Professor Micklem is the Principal and Professor of Dogmatic Theology at Mansfield College, Oxford University, and is internationally known as an author and teacher of distinction. The materials in this volume are grouped in two major divisions, with eleven chapters as follows: Part I. THE NATURE OF DOGMA. 1. How is the Faith to Be Defined? 2. Revelation. 3. Dogma; 4. Natural Religion; The Bible; 5. Experience; Authority; Part II. THE CONTENT OF DOGMA. 6. The Holy Trinity; 7. The Holy Nativity; 8. "And Was Made Man"; 9. The Resurrection; 10. The Atonement; and 11. The Church Catholic and Apostolic.

The author clearly indicates in the preface of his book that his task is to answer the question: How is the Christian Faith to be defined?—not what he himself believes but what the Church believes. The volume becomes more realistic when one discovers Professor Micklem's conviction that Protestantism will repudiate the faith unless it can define it. For the sake of clarity he adds: "My purpose in this book is to define the faith, not to defend it, still less to offer a judgment as to who is and who is not a Christian."

In his first chapter Professor Micklem quoted the agreement arrived at and subscribed to by the Lausanne Conference in 1927 as a statement sufficiently comprehensive to claim respectful consideration. This, however, he does not regard satisfactory for his purpose. Turning from the attempt to formulate a definition the author discusses at some length four positions—the test of reason, the test of experience, the answer of the Fundamentalists and the answer of the Roman Church —by which such a proposed statement would be evaluated, and finally arrives at the conclusion that "The question may be inevitable and

yet unanswerable. Most certainly the Christian faith is not indefinite, yet from the nature of the case it can never be perfectly and finally defined" (page 37).

The position just stated, which is characteristic of the entire treatment, has certain paradoxical implications which suggest defeat in the major purpose of the undertaking. The implications, however, are more apparent than real. The author is convinced that there is an inescapable deposit of truth in the Christian faith which abides but that the ways of expressing this truth are in constant process of change. This deposit is contained in an objective revelation with which all who seek to know the truth must reckon. In this connection the author says: "I did not invent the Christian faith; I learnt it through the Bible and the Church" (page 81).

The following excerpts from the closing paragraphs of the last chapter in some measure summarize the entire treatment: "I started from the questions, 'What precisely is the Christian Faith?' and 'How shall we distinguish its changing form from its enduring substance?' I have replied that in essence the Christian faith is not a theory of philosophy but a recapitulation of 'the mighty acts of God'; it is 'the old, old story'; it may be told in ten thousand different ways, but it is ever one recognizable story of the Divine Charity, the heavenly Condescension, the Redemption of mankind through God made man. . . . As all Christian doctrine is summed up in the dogma of the Trinity, so is all involved in the mystery of the God made man. *Credo ut intelligam*—'I believe that I may understand.' 'Lord, I believe; help Thou mine unbelief!' "

This is one of the most stimulating and challenging books in the field of theology that I have read in a long while. I commend it to the discriminating student of religious thought as a volume worthy of careful reading and study. P. H. C.

A Reasonable Faith. *By Russell J. Clinchy.* Willett, Clark & Co., Chicago. 127 pages. $1.00. In this book we have an approach to the Christian religion by the way of "experience and research." The weight of the argument rests on reason and not on revelation. The book has no doubt its value as a religious approach to those who have rejected the authority of the Scriptures and have no faith in revelation, but the result in the end is a humanistic religion that falls far short of the Faith revealed in the New Testament. One is tempted to say of this book that it has the form of godliness but denies the power thereof. J. C. S.

About the Old Faith. *By Henry W. Frost.* Fleming H. Revell Co., New York. 128 pages. $1.25. In this volume the author deals with the great fundamentals of Christian doctrine, experience and

prophecy. He does not present his subject matter in the form of a narrative style but rather in the manner of a theological outline with various heads and sub-heads and with the various statements numbered. Most of his positions are supported by scriptural references. This method conduces to clarity of thought if not to smoothness of style. Dr. Frost is a fundamentalist in doctrine. He includes among the essentials of the faith the well-known dispensational interpretation of the Scriptures, with the seven judgments, the millennium, the Great Tribulation, Anti-Christ, etc. He always tries, however, to maintain a fair spirit even in presenting these controversial truths. C. V. C.

IMMENSITY, *God's Greatness seen in Creation. By Clarence H. Benson.* The Scripture Press, Chicago. 140 pages. $1.50. The author is the director of the Christian Education Course of the Moody Bible Institute, and the theological trend of the book is of course in harmony with the school with which Dr. Benson is connected. The volume is an attempt to use astronomy to show the might and majesty of the Creator. Several chapter titles will indicate the plan of the writer: "Immeasurable distance," "Incomprehensible Spheres," "Incomparable Speeds," "Inconceivable Power," "Incalculable Numbers" and "Inimitable Precision." The average minister will prefer studying astronomy from a good text-book and making his own application to the Bible. C. H. N.

GOD AND MAN—Four Essays on the Nature of Personality. *By Emil Brunner.* Translated by David Cairns. The Macmillan Co., New York. 180 pages. $2.00. To me the most interesting part of this book is an introductory essay by the translator in which he discusses the theological debate between Barth and Brunner over *the image of God in man.* On the whole, the sympathies of most American students of theology will be with Brunner in this controversy. God made man in His own image, and this image of God has been distorted by sin but it has not been completely destroyed.

Brunner's first essay deals with the philosopher's idea of God. He shows that we never really know God as a person until He confronts us in His word. The second chapter is an able exposition of the problem of ethics from the point of view of Protestant theology. This chapter contains suggestions that receive full development in his major work. *The Divine Imperative.* Brunner knows that Protestant ethics must start with the act of forgiveness and the inner renewal of life that flows from it. Of particular interest is the closing chapter on Biblical Psychology. In this chapter Brunner shows that the phenomena of psychology as we know them today cannot be understood without the Christian conception of man as a personal being that is still under the ruinous effects of sin. Brunner is a most vigor-

ous thinker, and any book that he writes is certain to be worthy of careful study. This book is no exception to the rule. H. R.

THE TRANSCENDENCE OF JESUS CHRIST—A Study of the Unique Features of His Person, With Special Reference to the Fourth Gospel. *By Frederick Cawley, B. A., B. D., (Lond.) Ph. D. (Edin.)* Charles Scribner's Sons, New York. 308 pages. $4.00. This is a great book because behind it there is a great Christ. The writer has fought his way through the doubts of modern times to a vision of the greatness and the adequacy of Christ that he finds himself quite unable fully to express. He knows that Jesus Christ is with us and at the same time is beyond us and that we must lay hold of Him in broken statements none of which contain the full truth.

The chapter on the uniqueness of the Person of Christ is a strong chapter. No one could read it without feeling the supreme mystery of the Person who confronts us in the New Testament as a whole but particularly in the Fourth Gospel. From this he moves to a chapter on the atonement in which he stands in wonder and in awe before the solitariness of the cross of Christ. It is a chapter for the adoring heart as well as for the inquiring mind. The book as a whole is one of the ablest contributions to the study of the Person and Work of Christ that has come out of Scotland in recent years. H. R.

OUR LORD—AN AFFIRMATION OF THE DEITY OF CHRIST. *By Wm. Childs Robinson.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 239 pages. $2.00. Compromise is characteristic of our day and time. The realm of religion is not excluded. Jesus is being considered in the same category with Buddha, Lao Tsze, Confucius and Mohammed. The indefinite article is being given the place of the definite, so that Jesus is a light of the world rather than The Light. With this compromise the inevitable takes place. Jesus is robbed of His Deity; the historic revelation of God in Christ Jesus is denied; salvation is no longer the gift of the Sovereign God; the cross and atonement for sin are separated. "Bible Christianity," to use a solid term of the author's, is lost.

The volume under consideration is "an affirmation of the Deity of Christ in the face of modern unbelief; it gives an answer to attacks on the Deity of Christ both in the field of theory and practice." Of course our Professor of Historical Theology in Columbia Theological Seminary, Decatur, Ga., builds his structure on the infallible Word of God. Only as this foundation is torn away can his affirmation be even disputed. Of great value to the reader is the fact that the author knows well the minds and the teachings of his "opponents." In his defence he takes the initiative effectively and reveals the weaknesses and inconsistencies of the "liberal right-wingers." The author

writes for his fellow ministers of the Word, and in his scholarly contribution his uncovering the subtle trends, against which he bids us "be on our guard," is as valuable as his affirmation is salutary. The book is well worth securing for the reading of one chapter, that entitled *Kyrios Christus*. Jesus is *Lord Christ*. This is the very heart of Christology. One is indeed "lifted up" in following the loyal exposition of the author. At the same time he is challenged to contend against the all too prevalent "false teachings." Our church is indebted to Dr. Robinson for this timely work, and every minister will be richly rewarded in reading it. S. J. L. C.

JESUS CHRIST OUR LORD. *By Otto Justice Baab.* The Abingdon Press, New York. 209 pages. $1.75. The author is Assistant Professor of Old Testament Interpretation in Garrett Biblical Institute. The preface declares that "The aim of this book is to declare the divinity of Christ in terms that have definite meaning and value for modern men living in a time of unprecedented social confusion and personal despair." Believing that the accustomed methods of proving the divinity of Christ, such as theological argument, scriptural texts, etc. make no impression upon the modern mind, the author endeavors to show that Christ's divinity is actually *demonstrated* by what He was and is. A person such as Christ, in the very nature of things, must be divine and must be the revelation of God. There devolves upon all true Christians the "awful obligation" to *demonstrate* the divinity of Christ in a world devoted to Mammon and Mars, and this can be done only by "sacrificial mutualism," lived out in all the relations of life. Dr. Baab believes that such social problems as war, economic injustice, sex relations, etc. have a solution that is inherent in the very character of Christ and therefore of God. The several chapters on Christ and Sex Relations, Race Relations, etc. endeavor to point out how the divinity of Christ, working in us, inevitably solves these personal and social needs of modern men and women. The author has evidently done some hard work on this subject and his book is a constructive contribution to the thought of our day. J. A. MACL.

THE LAMB OF GOD. *By J. Oliver Buswell, Jr.* The Zondervan Publishing House, Grand Rapids, Mich. In five volumes, a total of 576 pages. The first four volumes, cloth, $1.00, paper 65c, per volume. The fifth volume, paper only, 35c. I have read few books in recent years with more pleasure and profit than these volumes from the pen of the distinguished President of Wheaton College. He is a staunch conservative, intensely loyal to the whole Bible as the Word of God and to the Reformed System of Theology as set forth in the Westminster Standards. No one can read these books without having his faith strengthened and his convictions deepened. They are marked by

genuine scholarship, a remarkable familiarity with ancient and modern philosophers and theologians, with both Greek and Hebrew and with both textual and higher criticism. They are intensely Scriptural: the Bible is quoted in proof of every position and always as the infallible rule of faith and practice. And the reader is helped by the fact that the references are not merely cited, but printed in full. The author knows his Shorter Catechism and quotes it constantly in connection with the Confession of Faith. He is specially apt in his use of illustrations. Particularly fine are those that illuminate the doctrines of the Trinity and of the Atonement. His testimony to the correctness of the conservative position is strengthened by the fact that his own education was in the most radical classrooms.

Volume I (*Behold Him*) deals with the evidence for the historical Jesus and for His Deity, and with the infallibility of the Bible Record, especially as it relates to Him. Volume II (*What is God?*) deals with a theme which the author himself recognizes has never been fully encompassed by mortal mind, the being and nature of God. His penetrating and enlightening treatment is built around the answer to the Catechism question, What is God? Specially helpful is his treatment of the Trinity and the chapter entitled "Five Questions Answered." In Volume III (*Sin and Atonement*) the author, frankly admitting that "all the meaning of the cross cannot be comprehended in any theological formula," shows the inadequacy of the popular theories and presents in its strongest and most appealing form the substitutionary theory as held by Hodge and our own Southern Presbyterian theologians. I have not read in years a treatment of the atonement that satisfied me so completely. Volume IV (*The Christian Life*) is practical, showing how Christian profession counts for nothing without Christian character. The author says some plain things that are much needed on the subject of worldly amusements and on the use of alcoholic liquors. Volume V (*Unfulfilled Prophecies*) deals with the millennium. While the author holds staunchly to the premillenarian position, he gives considerable space and shows unusual consideration to the amillenarian position held by so many of our ministers.

Throughout the five volumes, which are brief and succinct, I was impressed by the writer's fairness to those with whose opinions he differed. Those who are conservative in their thinking will rejoice in these books and the most liberal will find in them food for earnest thought.

R. A. L., Jr.

The Christian View of Man. *By J. Gresham Machen.* The Macmillan Co., New York. 301 pages. $2.50. This is Dr. Machen's last book, completed shortly before his untimely death and consisting of twenty radio addresses, delivered over Radio Station WIP in Philadelphia. They are written in Dr. Gresham's usual clear and vigorous

style, with intense loyalty and zeal for the truth. He disclaims in the preface any originality of thought, acknowledging his debt to Warfield, the Hodges, Vos and other Reformed Theologians. I found his method of approach fresh and interesting, especially in his treatment of miracles and evolution and the contrast between the materialistic and idealistic philosophies. The addresses have real value in showing that theological truths can be presented in an attractive and compelling way to the modern mind. The book is a companion volume to the author's *The Christian Faith in the Modern World.* R. A. L., Jr.

HISTORICAL THEOLOGY.

The Beginnings of the Christian Church. *By Hans Lietzmann.* Charles Scribner's Sons, New York. 406 pages. $4.00. Professor Lietzmann is Harnack's successor as Professor of Church History in the University of Berlin. For more than forty years he has been a diligent worker in the field of early Christian history. Now he has begun the task of summing up constructively for the general reader the results of his painstaking research. Two volumes already have appeared in Germany and others are to follow. The first of these bringing the narrative down to about 180 A. D. is here made available for the English reader. Naturally there are many conclusions in the realm of biblical scholarship which will not appeal to traditionalists in our own church. Extreme modernists on the other hand will find Dr. Lietzmann entirely too conservative. The book can certainly be commended, however, to any reader who wishes to acquaint himself with the latest results of a cautious but thoroughgoing continental scholarship.

Professor Lietzmann is willing to admit that our sources containing Jesus' words and deeds have been molded by the Christian church but insists that we find in every direction the genuine rock of reliable information upon which the historian can build. He accepts the fact of Jesus' Resurrection but says "phantasy and apologetics spun out, increased and altered" the appearances of Jesus and added the proof of the empty grave.

Paul was the only one amongst the apostles who really understood Jesus. He spoke to his contemporaries, however, "in their own language and from their own point of view. He makes the gospel of salvation graphic by using the pattern of the oriental redemption religions, and he accommodates the figure of Christ to the traditional forms of a heavenly Saviour."

The apostolic age closed with the death of the last apostle of whose decease trustworthy information has been preserved, viz., Peter.

Information regarding the sub-apostolic age comes to us from 1st and 2nd Clement, the Epistle of James, the Didache, the Epistle to the Hebrews, 1st Peter, the letter to the Ephesians and the Pastoral Epistles (none of which are Pauline), the Epistle of Barnabas, and the Johannine literature (whose author was "not an eyewitness of an historical event, but the God-inspired interpreter of a suprahistorical process.")

In the Second Century Catholic Christianity began to be molded by Ignatius, the martyr bishop of Antioch, and heretics such as Marcion and the Gnostics. Thus far Professor Lietzmann takes us in the first volume of his history. It is written in excellent style and is much more valuable than this brief sketch can indicate. E. T. T.

THE TWENTY ECUMENICAL COUNCILS OF THE CATHOLIC CHURCH. *By Father Clement Raab.* Longmans, Green and Co., New York. 226 pages. $2.00. "The present volume," says the author, "is designed to serve as a ready survey and reference book on the history of the councils. . . . It is to serve as an aid primarily to the cleric or lay student who has neither the time nor the opportunity to delve into and analyze sources and controversies, but who is satisfied to learn the outstanding facts and findings concerning which Church historians generally agree." He means Roman Catholic historians, although on most of the facts all historians would agree. It is a handy reference volume for the Catholic interpretation of the "twenty ecumenical councils"; a good outline study of the history of the councils as seen from the Roman Catholic standpoint. In proclaiming the infallibility of the Pope, the author believes that the last of these councils "gave to the world a principle which regenerates authority; one which, in the course of time, will re-establish in society—order, peace and unity."

E. T. T.

THE PAPAL AND WORLD AFFAIRS as Reflected in the Secularization of Politics. *By Carl Conrad Eckhardt.* The University of Chicago Press, Chicago. 310 pages. $4.00. The secularization of politics—its escape from ecclesiastical control—may be said to have taken place when at the Congress of Westphalia (1648) the Catholic and Protestant princes agreed to disregard the protest of the pope, and effect a peace, conducive to their own interests but contrary to that of the pope. Individual princes and groups of secular rulers had flouted papal secular authority in previous centuries, especially during the Reformation. But it was not until the close of the Thirty Years' War that there was a concerted effort in both Catholic and Protestant camps to disregard papal authority in the political affairs of Europe, an authority that had been potently and effectively exercised through much of the medieval period.

But it took the papacy a long time to accept the changed situation.

It repeatedly protested, but without effect, against all those international treaties and other actions of the secular rulers that injured the interests and claimed legal rights of the church.

The papacy finally terminated this attitude of protest when in 1929 it signed the Lateran Accord with Mussolini and agreed not to participate in the settlement of international disputes of the states of the world unless it were invited to do by the harmonious action of the states concerned. This marked the secularization of politics in its final aspects when the papacy itself, after three centuries of protest, recognized the fact that it could no longer exercise any authority in international relations.

"To the superficial observer the secularization of politics may seem to imply a defeat for the papacy. But on the contrary it was a blessing in disguise, for it freed the papacy from those secular objectives and activities that undermined or paralyzed its leadership in religion and morals, which were its original and true fields of action."

The above, largely in the author's own words, is the general thesis of this important historical work. Two-thirds of the book is given to a careful study of the various attitudes represented at the Congress of Westphalia, which as indicated stands out as one of the turning points of world history. The book is very clearly outlined, carefully documented and easy to read. It furnishes one with a helpful background for the understanding of the present world situation. E. T. T.

AMONG THE MYSTICS. *By Rev. W. Fairweather.* Charles Scribner's Sons, New York. 145 pages. $2.25. The author is careful to state that his book "does not claim to be a complete treatment of Mysticism, either historical, philosophical, expository, or critical." Ignoring none of these aspects of the subjects, he offers only some of the results of his studies "among the mystics," in the form of an historical outline, giving special space to the Catholic mystics since the Reformation. High praise is given to Santa Teresa, who is "a shining figure in the annals of Christian literature and piety," and to Molinos and Madame Guyon "who but for the malignant opposition of the Jesuits might have liberated the Roman Catholic countries from the thraldom of an external, priest-ridden and superstitious faith and led them into the glorious liberty of the children of God." Fairweather disputes the dictum of Harnack that mysticism is essentially Catholic and treats as outstanding representatives of Protestant mysticism Jacob Boehme and William Law. His last chapter deals with mysticism in English Poetry, with William Wordsworth as leading representative. This is a good brief introduction to the subject, one which will whet some readers' appetites for more extensive reading among the mystics. E. T. T.

EUROPEAN CIVILIZATION: ITS ORIGIN AND DEVELOPMENT. VOL. V. ECONOMIC HISTORY OF EUROPE SINCE THE REFORMATION. *By Various Contributors, under the direction of Edward Eyre.* Oxford University Press, New York. 1937. 1,328 pages. $7.50. The book is divided into four parts: Part I dealing with "The Coming of the Economic State"; Part II with the "Growth of Banking, Finance and Monetary Institutions"; Part III with "Modern Sociological Theories"; and Part IV with a "A Study of the Modern State." Part I contains chapters on "The Effect of the Religious Changes of the Sixteenth and Seventeenth Centuries on Economic Theory and Development," "The European Peasantry," 1600-1914," "European Agriculture since 1750," "The Growth of Industry in Europe from the later Middle Ages to the Present Day" and "The Growth of the Population of Europe." Part IV contains chapters on "Law and Police," "The Development of Administration, Conscription, Taxation, Social Services, and Education." "Naval and Military developments from the close of the Middle Ages to the Present Time" and "Internationalism." The chapters approximate about 100 pages each, indicating that the treatment in each case is detailed and comprehensive. This volume presents in fact not a single volume but a library, and, I hasten to add, a most excellent library, to master which would give one a liberal education. The book is not "popular" in the American sense, neither is it difficult or obscure. Some chapters I found fascinating. They deal with a host of things about which most of us are ignorant but about which in these times all educated men need to be informed—the background against which we can understand the economic and political questions of our own day. A few of the writers betray their Catholic sympathies, but they and the rest in all essentials are objective, impartial and critical. This is a book for slow reading and much thinking, a book which I for one am delighted to have permanently on my shelves and to which I hope I shall often return. E. T. T.

CHURCH AND STATE ON THE EUROPEAN CONTINENT. *By Adolf Keller.* Willett, Clark and Co., Chicago. 382 pages. $2.50. The Church on the Continent of Europe is facing today the greatest crisis since the Protestant Reformation. By far the best introduction to the general situation is this book, prepared by Adolf Keller, who as liaison official between the Federal Council of Churches in America and all Protestant churches on the European continent has for many years been brought into the closest possible association with church work both here and abroad.

Chapter I deals with Continental Revolutions: Their Myths and Ideologies. Political, economic, social, moral and religious security has been lost for the Continental in most countries. This sense of insecurity has given rise to a series of explosions or revolutions, based

on myths (the myth of the perfect classless human society, as in Russia; the myth of the State, as in Italy; the myth of a national unity based on purity of blood and race, as in Germany.) In the midst of this turmoil and disintegration, the totalitarian State stands like a fortress of security, might and authority. And so on the Continent the Church stands confronted with various types of nearly almighty States, calling forth deep, mystical, almost religious devotion, and the struggle between Church and State becomes a struggle between two philosophies of life, or, we might say, two rival religions. The situation is most serious in Russia, Italy, Germany and more recently Spain, but there is not a democracy on the Continent of Europe today that is not a battleground.

Chapter 2 describes the complicated forms of relations between State and Church in the various countries of Europe; chapter 3 the church policy of the Revolutionary States (the destruction of the Church in Russia; the Italian compromise with the Church; the church legislation and church policy of the National Socialist State—up to the time of writing, when the situation looked a little more hopeful than it does at the present time). Chapter 4 describes the Reaction of the Churches in Revolutionary States (the self-defense—largely successful—of the Church in France; the martyrdom of the Church in Russia; the rebirth of the Church in Germany).

In a brief closing chapter the author discusses the significance of the problem for the ecumenical world. "Two totally different worlds, of which the powerful expressions are State and Church, are entering into a conflict today, and we do not yet know what the issue will be. . . . The issue, acute in some lands, is latent everywhere, even in America. The revolutionary countries where the Church is threatened at the present time with destruction or assimilation are the A. B. C. school where the Church of Christ is again learning what it means to be in the world, but not of the world, and to represent a heavenly citizenship in the midst of the howling of hell." E. T. T.

CHRISTIANITY IN THE EASTERN CONFLICTS: A STUDY OF CHRISTIANITY, NATIONALISM AND COMMUNISM IN ASIA. *By William Paton.* Willett, Clark and Co., Chicago. 224 pages. $1.50. Dr. Paton, formerly Missionary Secretary of the Student Christian Movement and Secretary of the National Christian Council of India, is now Secretary of the International Missionary Council and Editor of the International Review of Missions (and incidentally a Presbyterian). His present book is based upon a journey which he took in the Winter and Spring of 1935-36 through Japan, China, India and the Near East. In the first part of the book he records the results of his observations ("increasing menace from the secular order and abundant evidence of the outpouring of the Spirit"); in the second part he discusses in the light of the

facts gathered from his journey and from research the outstanding questions which the church must resolve in its task of witnessing in these lands to the Christian gospel. The book was written in preparation for the International Missionary Council, meeting in the Far East in the autumn of 1938. It is one of the books being studied all over the world in preparation for the World Conference in Oxford on the Church in Relation to Society and the State. It brings to the average reader an excellent view of the church in Asia as a whole, together with a competent appraisal of the problems which it faces in our present day. E. T. T.

CHRISTIANITY AND OUR WORLD. *By John C. Bennett.* The Association Press, New York. 70 pages. 50 cents. In this little book Dr. Bennett sets out to interpret what Christianity as a whole means for the modern world. There are four serious questions, he says, which the church must face. The first is the organization of life apart from God, on a completely secular basis. The second is the moral confusion which has followed the disintegration of the authoritarian morality of the churches. The third is the economic system which controls so many areas of our lives and yet has grown up almost completely without guidance or check from Christian ideals. The fourth is the rise of the tyranny of the fascist state combined with narrow nationalism, racialism and the threat of war. In each case Dr. Bennett puts the problem clearly before us and then outlines the Christian solution. It is one of the most worthwhile books that I have been privileged to read in many months. Dr. Bennett's thought is crystal clear, his analyses unusually satisfying, his language restrained and forceful. I imagine that most ministers who read it will sooner or later preach four sermons suggested by the chapters indicated above. I strongly recommend this book to my brother ministers, and to thoughtful young people interested in Christianity and our World. E. T. T.

TRENDS OF CHRISTIAN THINKING. *By Charles S. Macfarland.* Fleming H. Revell Co., New York. 207 pages. $1.50. Dr. Macfarland, as every one knows or should know, is the wise and mellow Secretary-Emeritus of the Federal Council of Churches. Last year he published a volume called "Contemporary Christian Thought," containing the reviews of a number of the most significant books of the year. The reception of this book was so favorable that Dr. Macfarland has issued another volume of the same sort. Reviews of thirty-six books (selected out of about 275 which he read during the year) are included. For the most part Dr. Macfarland gives us or attempts to give us the gist of the author's argument. His own comments, however, are not excluded. A brief closing chapter summarizes what seem to be some of the major trends of Christian thinking. As a matter of fact, "the cross cur-

rents," as the author admits, "seem to lead in as many opposite ways." A book review is not a good substitute for the book itself but it may guide us in our reading and it helps us to keep up in a way with the many good books which we are unable to read. E. T. T.

SOREN KIERKEGAARD. *By Theodor Haecker.* Translated, and with a biographical note, by Alexander Dru. Oxford University Press, New York. 67 pages. Kierkegaard is not always easy to read, and without proper introduction it is easier to read him than to understand him. Dr. Pauck in a brilliant review of Swenson's translation of the "Philosophical Fragments" for The Christian Century (see April UNION SEMINARY REVIEW, page 256) notes the following as one of the three major points of that work—that Kierkegaard proposes to the individual "to base his eternal happiness on his relationship with something historical." The quotation from the Dane is exact, and conforms with our thinking. But in the sequel promised on the same page, the "Final Unscientific Postcript"—which Pauck may have read in German and of which your reviewer has read a part in an unpublished translation from the Danish—and in other works Kierkegaard makes plain his conviction that argument and logic cannot take us to God nor to the paradox of faith in Christ. Where reasons fails, faith leaps.

Haecker's little book contains a lecture given at Zurich in 1924 and the epilogue to his translation of one of Kierkegaard's last devotional works which Haecker published in German in 1923. Dru's translation into English was made in 1930. Our new awareness of Kierkegaard, largely through the Barthians, makes the present publication possible. This fine little volume, which is indispensable to serious students of Kierkegaard, gives a Romanist appreciation of the queer Danish genius. The writer dislikes Kierkegaard's philosophy. Instead he directs our attention to the devotional writings, all published under Kierkegaard's own name. I do not think that Haecker is a good first introduction to Kierkegaard, but it is interesting to see how he admires Kierkegaard as artist, condemns him as philosopher and accuses theologians of missing the most of his religious discourses in their study of his pseudonymous works. Among the values of this study are the treatment of the "dogged dialectician," of subjectivity, of the moralist, and of love as superior to faith: "the conflict between the love of God and the love of self in the sinner. . . . the *crux* of the whole thing is love, love on the cross." W. T. R.

THE CHURCH AND THE OXFORD GROUP. *By Emil Brunner*, translated by David Cairns. Hodder and Stoughton, London. 109 pages. One shilling and six pence. The Oxford Group is one of the most significant movements in the Christian world today. Many people are asking concerning its relation to the church. It is therefore with

peculiar pleasure that we welcome a little book by Brunner in which he seeks to interpret the Oxford Group to the church. Brunner is peculiarly qualified to do this. He is known, of course, as a theologian of unusual ability. At the same time he is in sympathy with the Oxford Group and has worked with them in Switzerland.

Brunner stands in the midst of two movements, both of which are profoundly affecting Christianity today. He belongs both to a movement of theological reform that has come out of Germany and to a movement in the practical expression of religion that had its origin in the life of America. He seeks to interpret them to each other.

Brunner sees in the Group Movement Christianity in its missionary attempt to win the pagan world. The church needs the preaching of the Word. She cannot exist without it. She needs at the same time the mass witness of laymen who seek through all their contacts to evangelize the pagan world. From this point of view Dr. Brunner discusses some of the things upon which the Groups have laid unusual emphasis, such as guidance, confession, witness bearing, etc.

Dr. John Mackay has said that the church will neglect the Oxford Group at its spiritual peril. This is the sanest and soundest study of the relation of the church and the Group Movement that I have found. H. R.

OTHER MEN LABORED. *By Homer McMillan.* Presbyterian Committee of Publication, Richmond, Va. 151 pages. Paper, 50 cents; cloth, 75 cents. This is the Home Mission study book for this year. The author writes as a specialist along these lines, one who knows his subject well. His purpose is stated in the foreword: "It does not attempt to present the Home Mission call in its entirety. It is a simple statement of some of the achievements of Home Missions and some of the needs and opportunities for Christian service now before the Presbyterian Church in the Southern States as it labors in friendly cooperation with the other Christian denominations in the effort to win men and women to faith in Christ and to bring the saving power of His gospel to bear upon the life of the community, the state and the nation." The author writes with his characteristic virile, straight-from-the-shoulder manner and frankly and fearlessly analyzes the individual and social sins of the hour. He presents the gospel of grace as the only solvent for the individual and social problems of the present time. C. V. C.

WHEN HALF GODS GO. *By Charles Lemuel Dibble.* Moorehouse Publishing Co., New York. 197 pages. $1.75. During the past half century the apologists for religion have adopted too much the method of concession in their "harmonies of science and religion." Many of them have consented to the view that all religious values come only

through religious experience, thus eliminating the objectively supernatural revelation from religion and leaving it merely immanental and subjective,—a purely human institution, the product of social evolution. Dr. Dibble believes that the principle of evolution does not hold true in the history of religion. The facts do not sustain the view that the history of religion shows a record of continuous development in a straight line. Religions have emerged in history, rather than evolved, and the loftier ideas and higher ethical standards which some religions exhibit cannot be wholly explained as developments out of antecedents already present in the environing society or religion. Entirely new beliefs and practices emerge from time to time, and these are usually due to objective divine inspirations. There is much in this suggestive book with which the conservative thinker will not find himself in accord,—e. g., that animism characterizes the earliest stage of human culture and that the Passover lamb of the Jew was originally the totem animal of the primitive Hebrew tribe. The book as a whole, however, is decidedly worth careful reading, indicating as it does the more recent reaction against the desupernaturalizing tendency of writers in the field of comparative religion. D. W. R.

A Hermit in the Himalayas. *By Paul Bruton.* E. P. Dutton & Co., New York. 322 pages. $2.50. The author, who is deeply interested in Buddhism and Indian mysticism, retired for a short period into the solitude of the mountains of the Indo-Tibetan border to carry out the command to "Be still and know that I am God." His book is a rather confused collection of observations, experiences and reflections on a great variety of things, ranging all the way from a meditation on the British rule in India to the delights of tea-drinking. "The art and genius of Charles Chaplin" are intermingled with "the necessity of modernizing Yoga," "the inadvisability of asceticism," and "some truths about sex and yoga." There are eighteen chapters, a medley of curiously disconnected ideas and observations and descriptions, some of which are interesting. The author has no doubt that the message of Krishna was as divine as that of Christ and both as informed with wisdom as that of Buddha. D. W. R.

Then and Now in Kenya Colony. *By Willis R. Hotchkiss.* Fleming H. Revell Co., New York. 160 pages. $1.50. The author is one of the distinguished missionaries of the generation now passing away, and in this book he has given us an inspiring record of forty adventurous years in East Africa. He went to Kenya Colony in 1895 and lived among natives who were in the lowest levels of heathenism. During his long ministry among them he has witnessed marvelous individual and social transformations. The reading of his intimately personal and thrilling narrative stirs the emotions and enkindles new

enthusiasm for the worldwide cause of Christ as few missionary records have the power of doing. We wish that many thousands in our own church might read this modest story of Mr. Hotchkiss' unselfish life and uplifting service. D. W. R.

THE YOUNG MOSLEM LOOKS AT LIFE. *By Murray T. Titus.* Friendship Press, New York. 171 pages. $1.00. Dr. Titus has for twenty-five years been a missionary to the Moslem peoples of North India. He writes this book for the Youth of America whom he believes to be interested in the young people of the Moslem world as they face the problems of today. He shows the Moslem view of life, the significant changes which are taking place in the world of Islam and the contributions which Christianity must make to the Islamic people if they are to enjoy that "fulness of life and purity of character which comes from full and free contact with Jesus Christ." We commend the book most cordially as a simple summary of present-day Mohammedan faith and practice and of the Moslem attitude toward Christianity. D. W. R.

WHAT IS THIS MOSLEM WORLD? *By Charles R. Watson.* Friendship Press, New York. 191 pages. $1.00. No one today is better qualified than Dr. Watson to interpret for us the Moslem lands and peoples. He was born in Egypt, the son of missionaries, and received there his preliminary education. Since 1916 he has been president of the interdenominational American University at Cairo. Both as secretary of the United Presbyterian Board of Foreign Missions and as head of an outstanding Christian educational institution for Mohammedan people he has had unusual opportunities for close contact with Moslem scholars and leaders from many lands. Out of his own intimate knowledge and experience he writes of the Moslem people, the power of Islam, the social, economic, political and religious changes which are taking place in Islamic lands; Islam's contact with Christendom and the Christian Missionary Movement among the Mohammedans. An exceedingly interesting, informing and stimulating survey of Mohammedanism, the Mohammedan world and the Christian mission to Mohammedan peoples. D. W. R.

PRACTICAL THEOLOGY.

NONE OTHER GODS. *By W. A. Visser 't Hooft.* Harper & Bros., New York. 185 pages. $1.50. Reinhold Niebuhr calls this book "an exposition of Christian living and faith from the most influential leader of Christian young people in the Protestant Church." Perhaps the influence of Dr. 't Hooft is not felt as much in our country as in Eu-

rope, but his penetrating analysis of present day religion and the course he marks out for the Christian community between a "sterile liberalism" and a lifeless fundamentalism in this interesting and important book demonstrates his qualities of true spiritual leadership. The primary emphasis is upon God, a distinction being made between that which is merely religion and a surrender of life to God. Emphasis is also placed on the development of a Christian Community rather than individual piety or the growth of separate churches. Christendom must be Christianized before there can be any question of Christianizing the world. While this latter is postponed, it is not ruled out, and the author believes whole-heartedly in a totalitarian Christ. Striking indeed are the chapters on "The Christian West," which shows that there is no such thing existent in this secular age, "Christianity and the Mass Movement," which points out the counter-church influence of these movements, and "Christianity in the University World," which demonstrates the need of an intellectual gospel among our educated classes. For a re-emphasis of great Biblical truths, a clear discernment of the important movements of the world both religious and secular and a searching "understanding of the times to know what Israel ought to do" I know of no recent book which should make such an appeal to our young people. It would be a great thing if the pastors, after reading the book, would pass it around among the thoughtful leaders of their young people. S. R. O.

THE SOCIAL MANIFESTO OF JESUS. *By Edwin McNeill Poteat, Jr.* Harper & Bros., New York. 255 pages. $2.00. In his Sprunt Lectures on the Social Teachings of the Bible, Dr. Lingle stated that not only a sermon but a book might be written on the Lord's Prayer alone to show the Lord's message for social situations. Here is such a book written by a man who by training, experience and temperament is eminently fitted for the work. Having read many books containing an exposition of the Lord's Prayer, I do not hesitate to say that this one is the freshest and most original. Perhaps swinging too far to the social side and away from the individual, at times, nevertheless it makes the Prayer vital and changes it from merely easily repeated phrases to a prayer that goes to grips with life and that immediately. With some portions of the book doubtless many will find themselves out of agreement. However, it would be strange to find unanimous agreement on such an exposition of such a well-known passage of Scripture. To the book as a whole we can accord enthusiastic approval and express the wish that not only the ministers of our church but our laymen might read this "striking interpretation of the Lord's Prayer" presented in such a forceful and dynamic way.

S. R. O.

LIVING RELIGION. *By Hornell Hart.* The Abingdon Press, New York. 260 pages. $1.50. In these days when Behaviorism and the emphasis on pure objectivity have largely ruled out introspection and even any belief in the reality of the inner world it is refreshing to find a book that would reinstate meditation and the subjective world to their rightful place in our thinking. The author in this manual for putting religion into action makes the rather daring attempt to apply scientific technique to the world of the spirit. In dealing with problems of both a personal and a social gospel he covers a wide field. Here are some of the fruitful topics to which he would apply his method: Christian Codes of Conduct; Capitalism, Christ and the Church; Person-to-Person Relations; Christ and Peace; Creative Mental Work; The Beloved Community; Consciousness of God; the Ideal Church.

C. V. C.

THE PHILOSOPHY OF CHRISTIAN EDUCATION. *By H. H. Horne.* Fleming H. Revell Co., New York. 171 pages. $1.50. In the Sprunt Lectures for 1937 Professor H. H. Horne assumes that the philosophy expressed and implied in the Gospels and the Epistles should be the content and philosophy of Christian education. His lectures are chiefly devoted to setting forth this philosophy of the New Testament. In this respect the book is a welcome addition to the literature of Christian education where such treatments have been surprisingly few. But, since the book is frankly devoted to Christian education, it is disappointing that the author should not have devoted more attention to the implications of this philosophy for Christian education as actually carried out in the churches. Because of this omission the book differs little from many other treatises on the New Testament, though it comes up to the verge of being unique in its value. L. J. S.

THE MINISTER AS PROPHET. *By Charles E. Jefferson.* Zondervan Publishing House, Grand Rapids, Mich. 187 pages. $1.50. This is a re-issue of a volume of six lectures on preaching delivered by Dr. Jefferson at Bangor Theological Seminary in 1904. This has been long considered one of the best books on this subject, and the demand for another issue, after 33 years, is good proof of its abiding worth. Himself a great preacher, the author doesn't have much to say about the technique of the homiletic art but he does impress the reader with the importance of the work of the minister, and one lays down the volume determined to make of himself a better preacher. Titles of lectures are "The Dimensions of the Work," "The Three Men Involved," "The Growing of Sermons," "Form and Manner," "The Place of Dogma in Preaching." Perhaps this last chapter is most impressive, coming as it does from a theological liberal and emphasizing the necessity for stressing Christian doctrine. J. A. MACL.

IF THE MINISTER IS TO SUCCEED. *By U. S. Brown, D. D.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 189 pages. $1.50. This is an easy book to read. The author is saying many things a minister of experience has heard and thought, but he is saying them vitally and interestingly. It is a good manual on Pastoral Theology—brought up to date and not too long. The material for the book comes from the pastor's experience and from letters received from forty-three ministers. His summary gives a concise outline of the book: "The conscientious minister will jealously guard his time, that he may make the right use of it. He will be a life-long student, matching his acquired knowledge against the needs of those whom he serves. By constant striving, he will develop a pleasing and forceful personality through which the teachings and spirit of the Christ will be revealed to men. His integrity in correlating the treasures of the Kingdom and the mammon of earth will prevent reproach from falling upon himself or his church. By his unceasing toil, he will prepare challenging pulpit messages that will inspire both saint and sinner to more Christlike living. Following the leadership of the Holy Spirit, he will lead the organizations and individuals with whom he works into closer fellowship with God. In the spirit of the Man of Galilee, he will do efficient pastoral work; shepherding his flock to shield them from human ills. All this will he do, that he may be a true evangel to men—a successful minister of the Gospel of Christ." Young ministers especially will find much of value in this volume.

B. R. L., JR.

THE IMPLICATIONS OF PUBLIC CONFESSION. *By Abraham Kuyper.* Zondervan Publishing House, Grand Rapids, Mich. 88 pages. 75 cents. We would expect any book coming from the pen of the late Abraham Kuyper to be valuable and we are not to be disappointed in this one. As the title implies it is a study of the things that should grow out of our public confession of Christ. This is a useful handbook for pastors in the conduct of classes preparatory for church membership, for parents in the guidance of the Christian lives of their children and for all Christians who would look a little deeper into the obligations growing out of their open acknowledgment of Christ as Saviour and Lord. We are glad for the publication of this little book. J. C. S.

THE FUNERAL MESSAGE. *By Earle Daniels.* Cokesbury Press, Nashville, Tenn. 108 pages. $1.00. 1937. A moving picture is often characterized by the phrase "good of kind." That term is a proper description of this book. For those interested in preaching funeral sermons it would be of real service as it indicates how a minister should choose a message for such an occasion and treats in an illuminating way the types of funeral sermons—biographical, occasional, doctrinal. In dealing with the last type he discusses simply and helpfully the

nature of the future life. Of course, some of us do not preach a funeral sermon if we can possibly escape doing so! His final chapter on "The Ten Commandments for Funeral Messages" has application to all of us. For example, "Thou Shalt Not Bear False Witness"—we do pray at funerals! W. T. T.

WORSHIP. *By Evelyn Underhill.* Harper & Bros., New York. 350 pages. $3.00. Miss Underhill is one of the few outstanding mystics in the English-speaking world today. Several major books in that field stand to her credit. Her own deep experience, and her thorough-going familiarity with the materials of worship, ancient and modern, qualify her in an exceptional way to write a book on this subject. It is broad in its range and deep in its insights, dealing not only with the nature and meaning of worship but with its history and its present state in the several great branches of the Christian Church. Strong emphasis is placed on "adoration" and "sacrifice" as the essential elements in worship. While the author feels the great value of corporate worship and is sympathetic with the new emphasis on the Church, she is sure that a life of private prayer and devotion is necessary for rich public worship. She interprets and balances well public and private worship. Her discussion of "The Eucharist," which she calls "the greatest of all Christian acts of worship," is very fine. With straightforward realism she understands that we are still in the body and need helps in worship which will enlist the physical organism and so clarify and deepen the experience for the whole man. It is a book for the serious student; one that can't be skimmed through, but filled with paragraphs that demand the brooding mind. For one who will approach it thoughtfully it will prove of high value. W. T. T.

WE PRAY THEE, LORD. *By Roy Wallace Thomas.* The Cokesbury Press, Nashville, Tenn. 170 pages. $1.25. This is a very important, up-to-date, dynamic book on prayer. The author has drawn on the best in modern psychology, philosophy, science, mysticism and practical Christian experience to illustrate and develop his creative view of prayer. He emphasizes not so much the theological aspect as the creative, vital side of the subject. His view of prayer is well brought out in the sentence, "Prayer integrates life with the creative and sustaining Source, resolves all wasteful and destructive inner conflicts, tunes the whole self, produces poise and health, and enables a man to find himself and to do his work in the world by releasing and directing the full energies of his talent and genius." Many of our more conventional, conservative views of prayer are rejected. For example, the author does not believe in intercessory prayer, in petitions for rain, in expecting God to suspend the laws of nature. This is a thought-provoking book. C. V. C.

THE SECOND SEVENTY. *By Lyman P. Powell.* Macrae-Smith and Co., Philadelphia. 176 pages. $1.50. For all those who have reached seventy years of age, for those who are now approaching this period and for all those who expect to approach it this book will be a delightful handbook, especially if those who read are in the ministry. The style is delightful and the spirit of the book even more so; and if one could be sure of growing old like the author, old age would immediately lose all its terrors. The volume is filled to the brim with courage, saneness and common-sense, enlivened with delicious stories which the reader will use so often that he will keep them in mind until he has gone well into his second seventy years. C. H. N.

GREAT MEN OF THE BIBLE. Sermons on Biblical Characters. *By Walter Russell Bowie.* Harper and Bros., New York. 228 pages. $1.50. Of the eighteen sermons in this book by the brilliant rector of Grace Church in New York, twelve deal with characters in the Old Testament and the other six with characters in the New Testament. Methuselah is "The Man Who Lived Too Long." Abraham, "The Man Who Lived for Tomorrow," Moses, "The Man Who Could Forget Himself," Elijah, "The Man Who Overcame Depression" and Pilate, "The Official Who Would Not Dare." If biographical preaching is to continue popular, and it should, every minister needs to see how a superb pulpit leader in our greatest city uses it so helpfully and appealingly. Each message seizes upon and emphasizes the salient features of these great Biblical characters so that man and dominant characteristic will remain in the memory of the reader. C. H. N.

FAIREST LORD JESUS. *By J. V. Moldenhawer.* The Abingdon Press, New York. 200 pages. $1.75. This volume of sixteen sermons or meditations is interesting chiefly because it reveals the process through which the author has passed in his reaction against liberalism and his attempt to rationalize a sort of modified conservatism. An autobiographical preface entitled "The Rediscovery of Orthodoxy" is the best part of the book. Dr. Moldenhawer, minister of the First Presbyterian Church of New York, in his mature years finds that liberalism does not satisfy the cravings of his heart and endeavors to recapture the religion of his youth. This is difficult, for his emotions and his intellect are evidently in conflict, and he sometimes does a tour de force, but the experience through which he is passing is not uncommon today and there are many who will be helped by his fine spirit and brave, frank effort. "The Mystery of Life," "Twice Born," "The Crucified Saviour," "Transfiguration" are some of the titles of sermons which are above the ordinary.

The reading of this book reminds me of a story out of the life of Dr. Shailer Matthews. Walking one day with one of his liberal col-

leagues across the campus of the University of Chicago, Dr. Matthews was attempting to comfort this friend, whose son had been recently killed. Whereupon the man cried out "Matthews, what we need is a God, a personal God, the sort of God to whom one can pray for rain." J. A. MacL.

THE GOSPEL OF THE CROSS. A second Series of Sermons. *By Karl Heim.* Zondervan Publishing House, Grand Rapids, Mich. 188 pages. $1.00. Here is a volume of eleven earnest, positive and truly Scriptural sermons preached in Germany by the Professor of Systematic Theology in the University of Tuebingen in 1930 and 1931. They are warming to the heart and inspiring to the soul. It is the voice of one of the great religious leaders of our day speaking a message which was pertinent in the years delivered but even more impressive now in the light of the religious situation developing in Germany since then. Heim's emphasis on prayer, the Cross and the worldwide mission of the church are all challenging to his American readers.

C. H. N.

THE ART OF LIVING. *By Norman Vincent Peale.* The Abingdon Press, New York. 144 pages. $1.00. The first sentence in the first sermon in this volume by the minister of Marble Collegiate Church of New York is, "Life begins today for the person who meets himself," and the concluding question at the end of the tenth message is embraced in the words, "Why Not Try God?" Between this admirable opening and this equally admirable closing are sermons which abound in new illustrations, portray a style which makes each of them definitely intriguing and present an idealism which inspires to more Christlike living. Dr. Peale knows every mechanical contrivance and comfort of a modern day, sees all these mechanics objectively and relies on the tested power of Christ to rebuild wasted lives and to inspire listless lives. Dr. Peale must have enjoyed preaching these sermons; the congregations must have enjoyed listening to them; I enjoyed reading them; so will you. C. H. N.

PERSONAL CHRISTIANITY. *By W. T. Conner.* Zondervan Publishing House, Grand Rapids, Mich. 101 pages. $1.00. This volume of sermons by the Professor of Systematic Theology in the Southern Baptist Theological Seminary in Texas is free from controversy, from doctrinal bias, from fundamentalist-modernist contentions and from many of the current problems of apologetics. I would not imply that they are superficial and not scholarly. As the reader goes through them he is conscious all the time of an underlying scholarship and a sane exegesis. But they are preeminently practical, helpful for every-day living, sound in the real vitals of the faith and evangelistic in fervor.

C. V. C.

SOURCES OF POWER IN FAMOUS LIVES. *By W. C. Erdman.* Cokesbury Press, Nashville, Tenn. 157 pages. $1.00. The purpose of this book is expressed by its title. Twenty-six men of note are brought before us in a wide range from Abraham to John Wanamaker—great men in all walks of life. This is an interesting volume. E. T.

LIMPING SWAY. *By Joseph McCulloch.* E. P. Dutton and Co., Inc., New York. 320 pages. $2.50. Two lines from Shakespeare suggest the title: "And strength by limping sway disabled, And art made tongue-tied by authority." Against the background of the Church of England which, according to the author, has so often placed organization above its message and tradition above living issues, this young clergyman, himself a member of that church, has written a novel which is startlingly frank in its portrayal of conditions as he sees them and delightfully fresh and vivid in its portrayal of character. Godminster Cathedral Close furnishes the setting for the novel. The smug community life of this Cathedral society, with its cross-currents of jealousies and petty ambitions and its small cliques, is suddenly disturbed when the attractive and gifted young parson, newly arrived at the Cathedral, confesses that he had been involved in an immoral situation in a former parish. Immediately two opposing groups are formed. The bitter conflict that follows, and the denouement, provide the action that holds the reader's attention throughout. The book is exceptionally well written. Even the busiest pastor will not begrudge the time spent in reading this novel. J. B. C., JR.

THE LOCAL CHURCH. *By Albert W. Beaven.* The Abingdon Press, New York. 254 pages. $1.25. 1937. The author is ideally qualified to prepare a book for the minister of a local church. For years he was a successful pastor, and more recently he has been president of Colgate-Rochester Seminary, and the professor of Pastoral Theology in that institution. Wider vision is his also through his experience as president of the Federal Council of Churches. This background has given him a technical equipment, a practical outlook, a desire for cooperative work, a humility and a passion that make the book not only of high value to one in his everyday tasks but a real tonic to his soul. To my mind this is the best book Dr. Beaven has written. The first section works over the objectives of the church considered as a unit, with all of its organizations functioning in harmony for the same broad end. The second and larger section develops the program and organization that are needed to carry out the general and specific objectives. There is hardly a phase of the work that is not dealt with illuminatingly. In the notes I made while reading the book I find comments like these: "chapter on stewardship exceptionally fine, on a high plane, and in the light of present day problems"; "an excellent discussion of the

church building and equipment"; "helpful study of worship, and the minister as leader"; "strong emphasis on the necessity of cooperation with community agencies and the churches of one's own denomination and other denominations"; "inspiring treatment of missions." It is a book that might well serve as a guide to the younger minister as he considers the whole life of his church in all of its relationships and responsibilities. It will certainly be suggestive of new methods to the older minister and bring him fresh insights and enthusiasm for his God-given work. W. T. T.

PLANNING THE VACATION CHURCH SCHOOL FOR BOYS AND GIRLS. *By Sarah E. Green.* The Methodist Book Concern, New York. 51 pages. $.35. 1937. This a splendid, up-to-date, practical manual from the standpoint of the "newer education" for the organization and administration of a Vacation Church School. It is prepared for group study, and is a unit in Series 1 of the New Standard Leadership Training Curriculum. W. T. T.

RICHES TO SHARE. *By Alice Bartow Hobensack.* The Abingdon Press, New York. 131 pages. $1.00. 1937. Here is something new under the sun: a guide book for teachers of ten and eleven year old boys and girls, covering the whole field of stewardship, which contains such interesting materials and suggests such stimulating procedures that the youngsters would enjoy the weeks spent in this study. Mrs. Hobensack has also prepared a pupil's work book for use with this course which sells for twenty cents. It is good, too. W. T. T.

THE ROMANCE OF THE CALENDAR. *By P. W. Wilson.* W. W. Norton and Co., New York. 351 pages. $3.00. Here is a fascinating book by a widely-known newspaper man and author. The story of the calendar is traced from the earliest time down to date, the book being divided into five parts: Background of Calendar History, Chronological Succession, The Broader Horizon, Human Yardstick, and The Future. The arguments for the World Calendar are clearly and interestingly stated and special chapters are given to "Larger Sabbath," "Sevenfold Sequence" and "Ordering of Easter." This is a book that will repay any one's reading, whatever his views on the subject of the revision of the calendar. J. G. McA.

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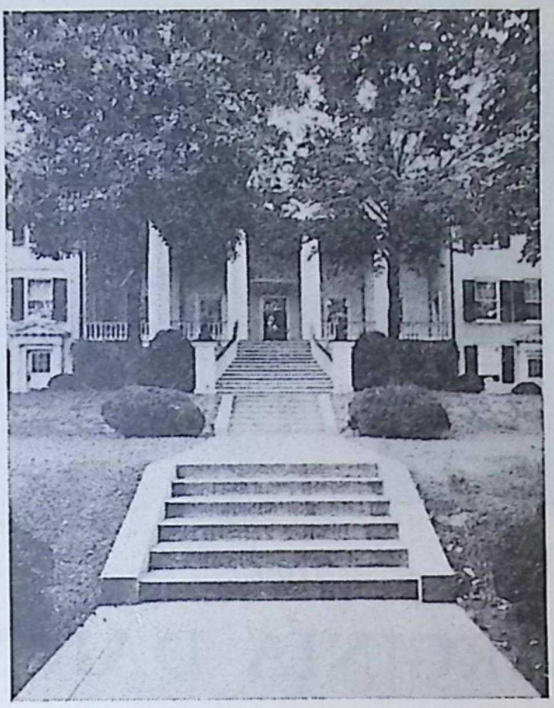

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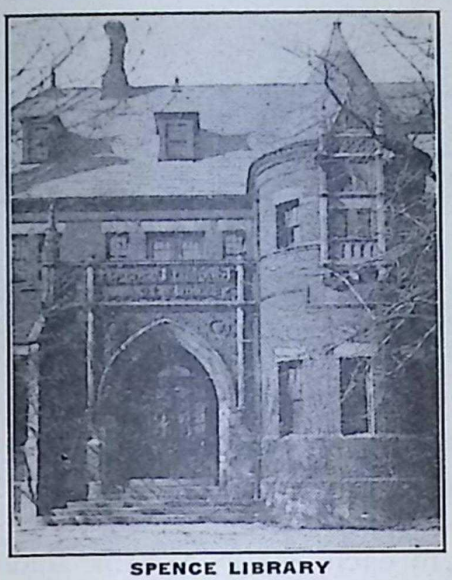

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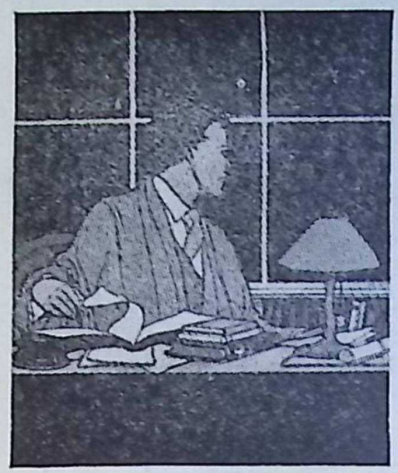

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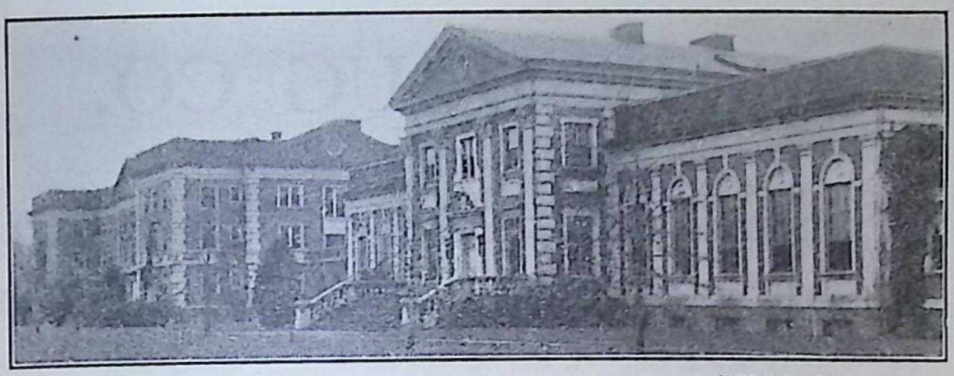

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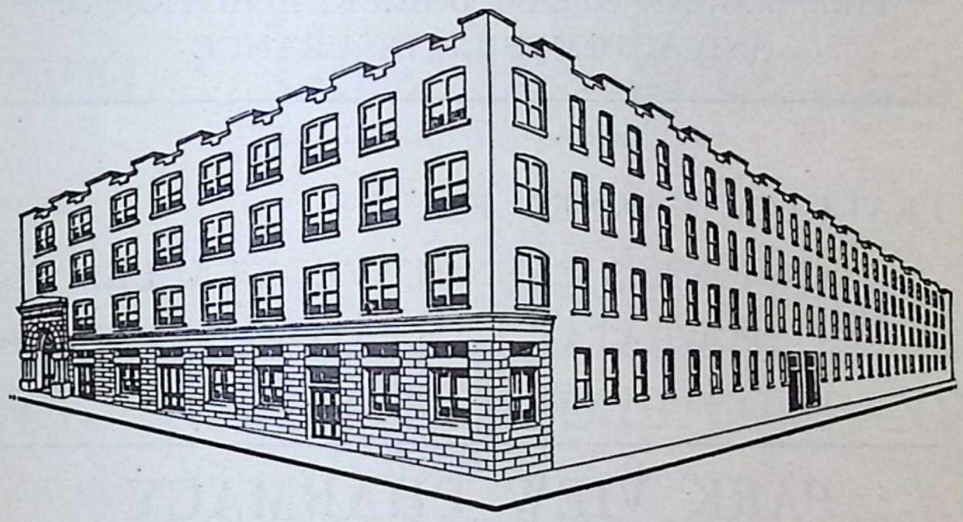

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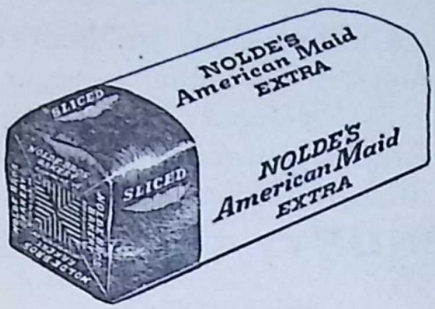

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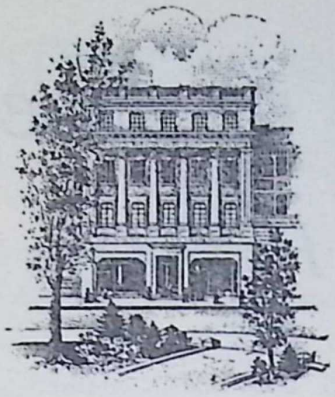

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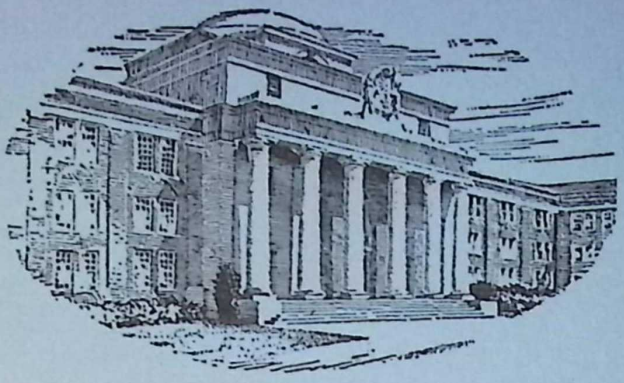

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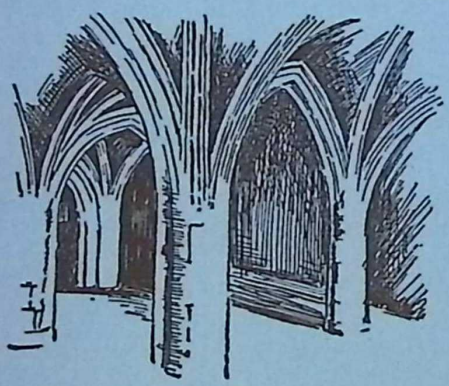

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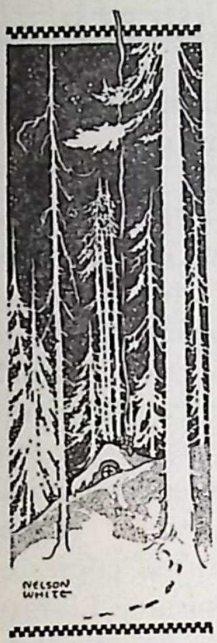

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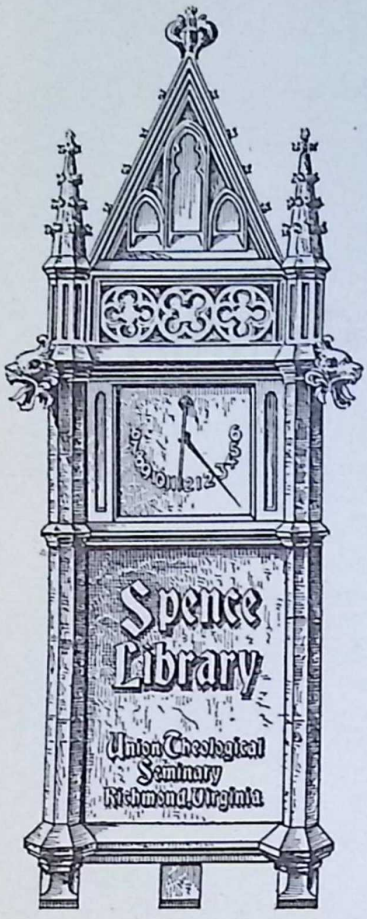

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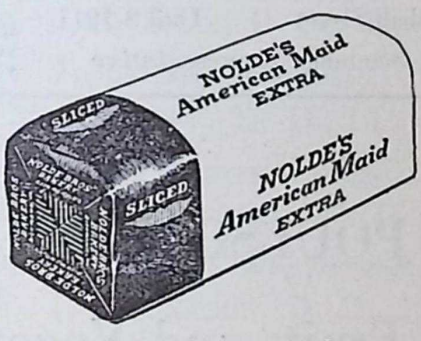

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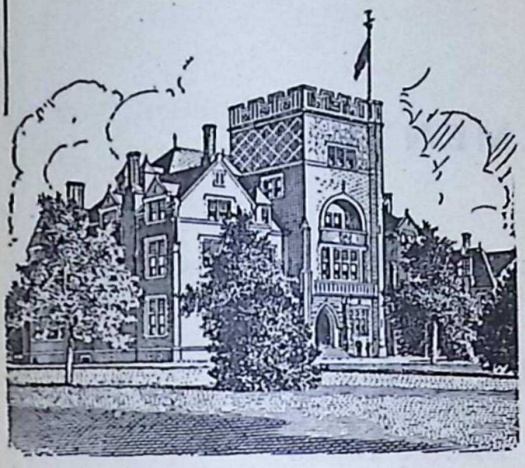

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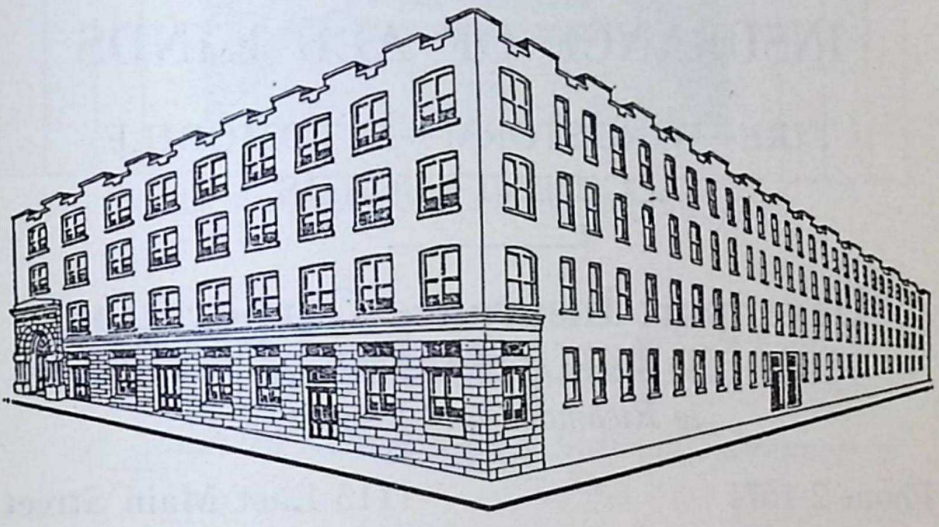

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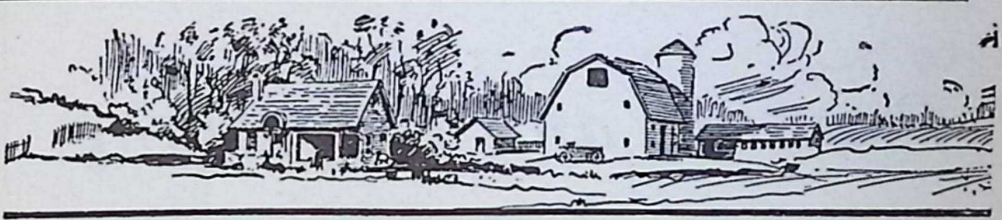

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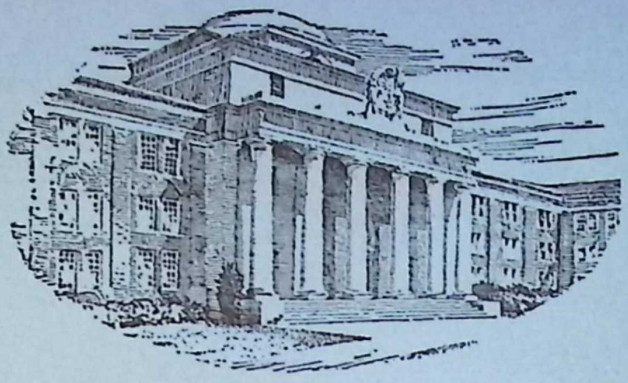

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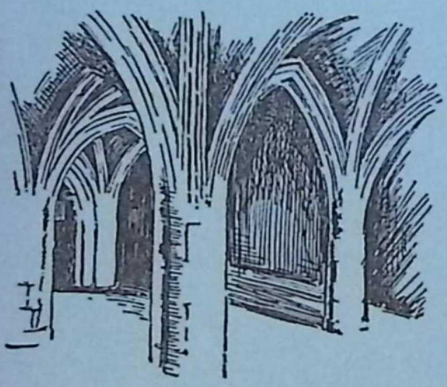

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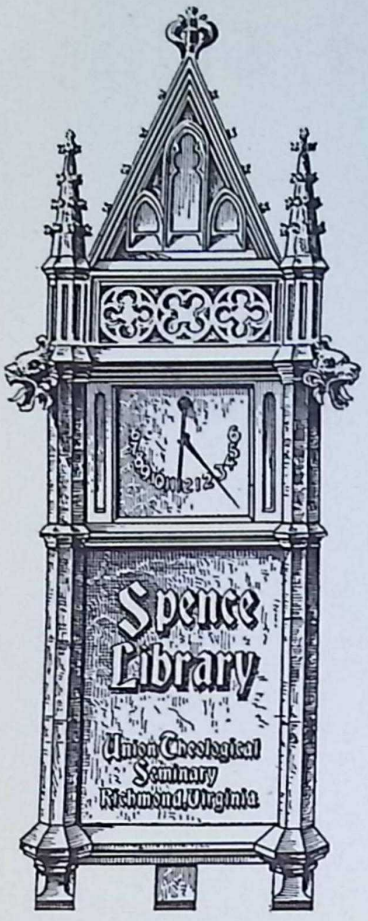

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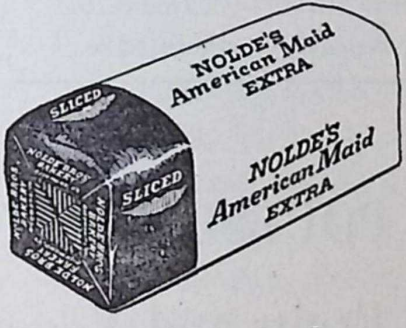

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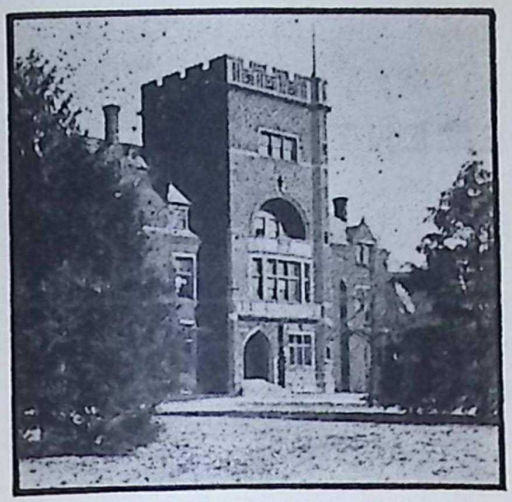

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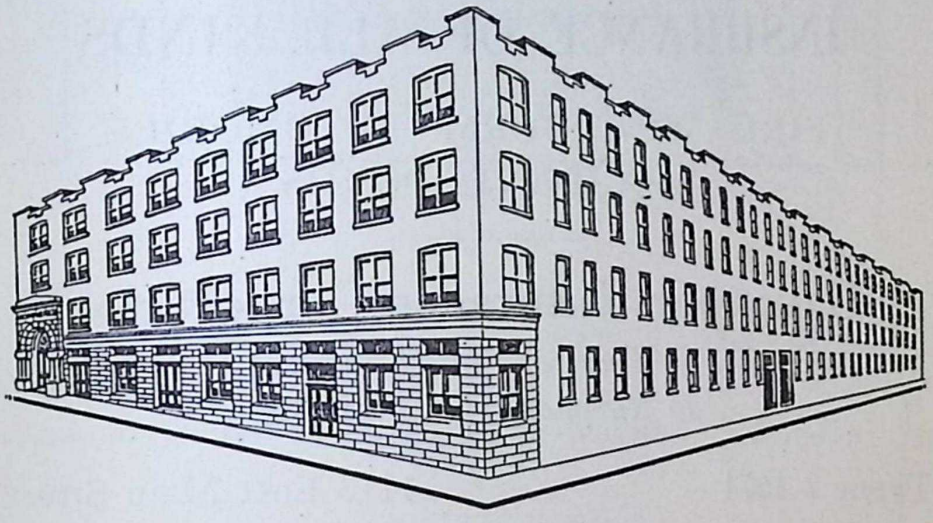

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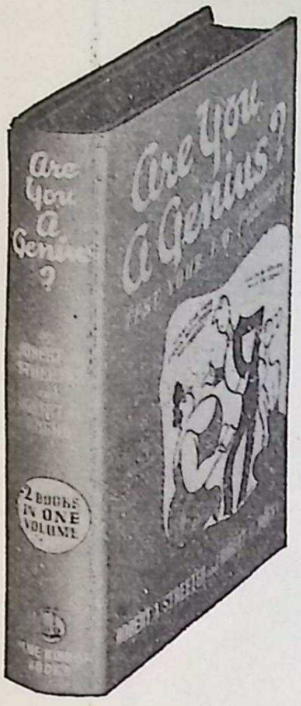

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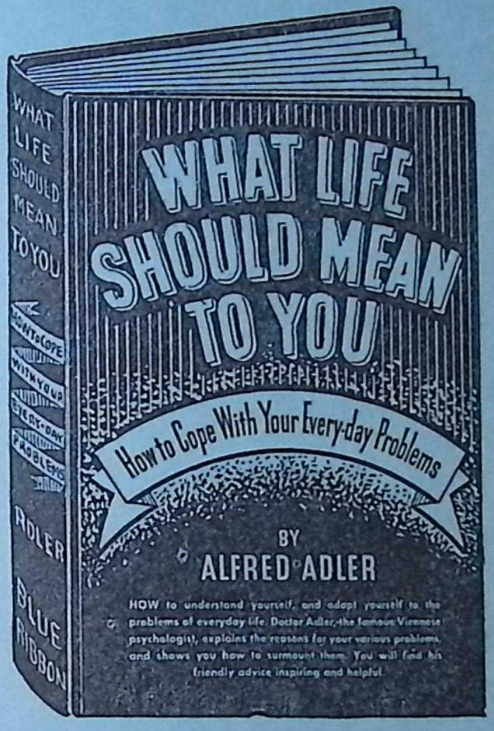

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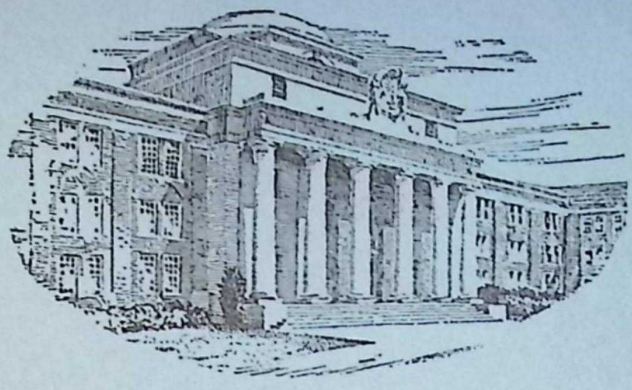

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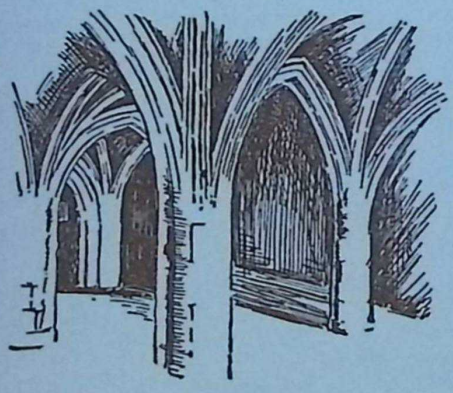

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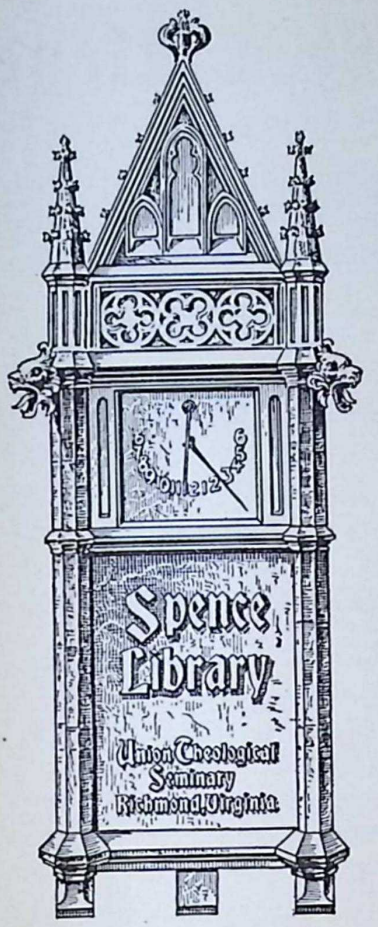

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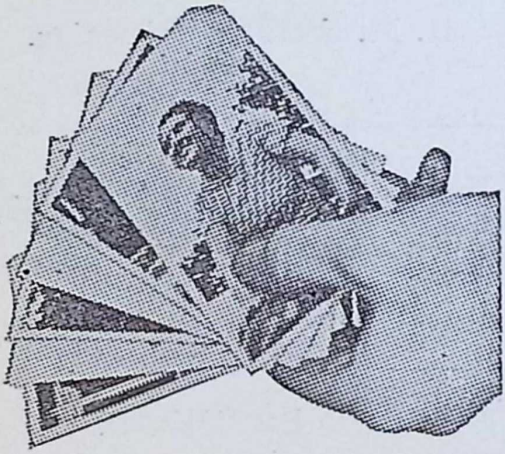

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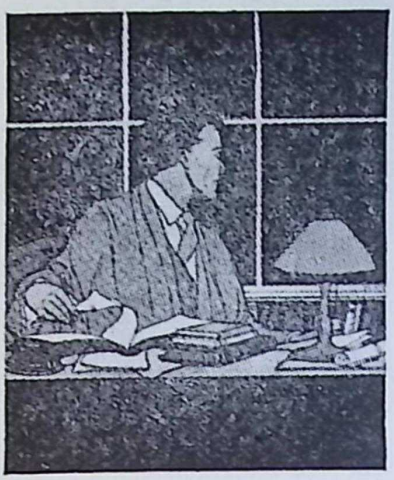

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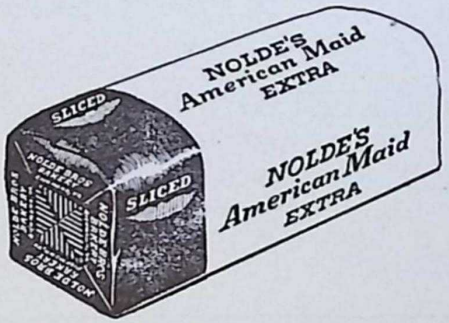

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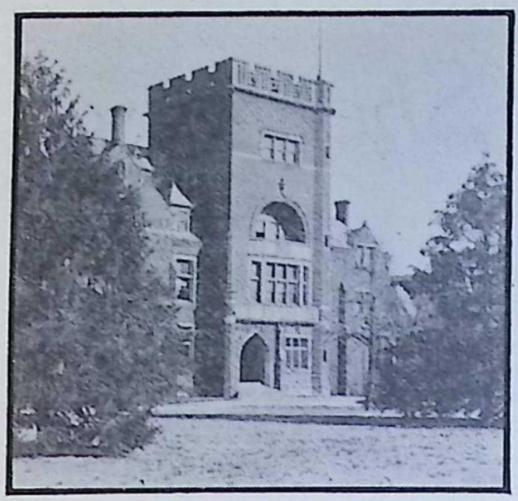

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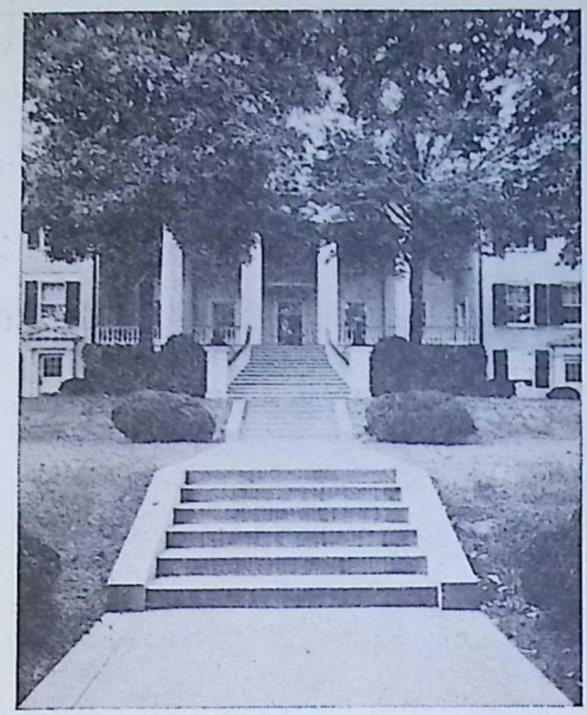

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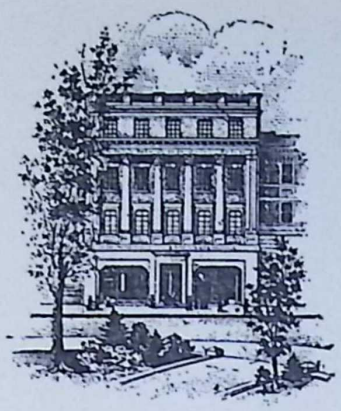

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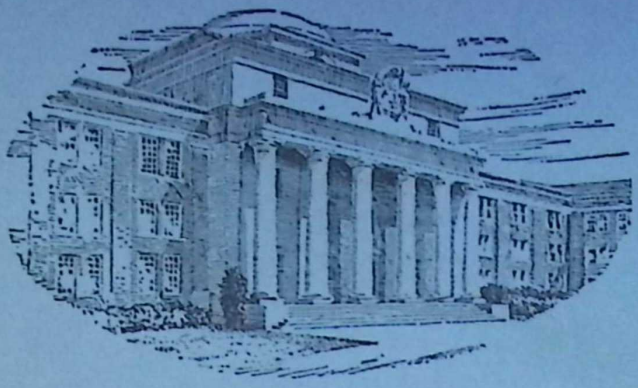

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